



*A Shadow
in its departure.*

Æt. 68, 1781. p. CIX. 22.



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A *Gal 11 Ma*
New TRANSLATION

WITH A
PARAPHRASE

Of some Parts of

ECCLESIASTES

CHAP. II.

THIS Chapter is a profess'd enquiry, whether the true good and happiness of mankind in this world consists in their enjoyment of those pleasures which they can help themselves to. And we shall not elsewhere find the question decided so fully, and so satisfactorily. No other person ever made the experiments, necessary to be tried for the determination of it, so thoroughly as did this preacher. Nor did ever any one more maturely digest the considerations on which reason must determine it. The result of these experiments and considerations the reader will meet with in the last verse.

Verse 1. **I** Said in mine heart, Go to now, I will prove thee with mirth; and thou shalt enjoy pleasure; but behold! this also [prov'd] vanity.

1. I resolv'd with myself to try what happiness cou'd be gain'd by an indulgence of my appetites in those enjoyments which are call'd pleasures. And upon trial I found that they also are vanity.

2. I said of laughter it makes me mad; and of mirth what does it [for me]?

2. After a fit of laughter, I could not forbear thinking I had been in a fit of madness, and after a scene of mirth I ask'd myself with a sigh—what am I the better for it?

3. I determin'd to continue my searches by an indulgence of my appetite in wine, (yet conducting myself with wisdom) and by making experiments of folly, till I shou'd discover wherein consists that good [provided] for the children of men, which they should pursue under the heav'n all the days of their life.

3. I determin'd however to continue my indulgence this way, drinking wine freely (yet not to deprive my reason of the government it shou'd always maintain over the man) and enjoying every foolish pleasure, till I shou'd satisfy myself what ought to be counted the good and happiness of human life, so far as to deserve to be the object of our care and pursuit, as long as we live in this world.

4. I made me great works, I builded me houses, I planted me vineyards.

5. I made me gardens and orchards, and I planted trees in them of all [kinds of] fruit.

6. I made me pools of water, to water therewith the forest in which my trees were growing.

4. 5. 6. In order to which I made me great works, building houses, planting vineyards, gardens and fruiteries, well stock'd with fruits of every kind. I made me also * reservoirs of water, from which water was conducted to every part of the forest, which I had planted with my trees.

7. I bought me men servants and women servants, and I had a son to continue my family: also I had possessions of great, and small cattle, above all that were in Jerusalem before me.

7. I had a great number of servants; and to complete my happiness in the prospect of my family, I had a son in whom I might trust it would be continued. I had also a stock of cattle, and such kinds of wealth, much larger than any of my predecessors in Jerusalem.

8. I gather'd me also silver and gold, and [drew into my own possession] the precious rarities, which had been collected in the kingdoms, and provinces [of my neigh-

* The reader may see a very satisfactory account of these reservoirs in the Bp. of London's notes on Isaiah I. 30,

neighbourhood:] I gat me men-fingers, and women-fingers, and those delights of the sons of men which [so] frequently draw 'em on to ruin, and destruction.

8. I also amassed great quantities of silver and gold; found means to get into my possession, and place in my own cabinets whatever I heard of rare and precious in the treasuries of the kings and provinces of my neighbourhood. I gat me also men and women fingers, and the instruments of all those delights which mankind is so fond of, and too often pursue to their utter ruin.

9. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.

9. So I grew much greater than any had been in Jerusalem before me: and the goodness of God continued me in possession of my wisdom; which was not taken from me in my time of luxury and dissipation, as Sampson's strength was from him, but was continued to me, that I might be capable of forming the better judgment of the pleasures I had tried, and be the better able to recover myself from the power of them, when God's grace should shew me the folly and mischief of them.

10. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy; but my heart had joy of all my labour. And thus I had the return to be expected from all my labour.

10. In the meantime I gave an entire loose to the reins of my appetite and fancy, and denied myself no pleasure I had any inclination to enjoy: and my heart seem'd so satisfied, that I thought I had found what I was seeking for, and was possess'd of the proper return for all my labour.

11. Then I consider'd all the works which my hands had wrought, and all the labour which I had labour'd to do, and behold all was vanity and vexation of spirit, and there was no profit [of those labours] under the sun.

11. But when I review'd it all dispassionately, according to the sober dictates of cool reason, I saw clearly that 'twas all Vanity, and that no true happiness cou'd be reap'd from those sublunary Enjoyments.

12. Then I turn'd myself to behold wisdom, and madness, and folly: that the man who shall come after the king shall demolish every thing which hath been done.

12. Then I turn'd my reflections again on wisdom, and madness, and folly, and took also into my consideration the probability there was that my successor wou'd undo every thing I had done, and demolish all my works.

13. But I saw that wisdom excelleth folly, as far as light excelleth darkness.

13. *And I found reason to conclude that wisdom excelleth folly, as much as light excelleth darkness.*

14. [For] the wise man hath eyes in his head ; but the fool walketh in darkness. But I also observ'd that one event happeneth to them all.

14. *For the wise man is capable of judging both what he ought to do, and what will be the consequence of any thing he does, as a man who hath eyes can choose the road which will carry him to the place he would go to, and avoid that which would lead him wrong. But I observ'd also that both wise men, and fools are alike subject to the common accidents of life, and to the strokes, as they are call'd, of fortune.*

15. Then said I in my heart ; as it happeneth to the fool, so it happeneth even to me ; and why was I then more wise ? then I said in my heart that this is also vanity.

16. For there is no remembrance of the wise more than of the fool : in time to come, that which the days now passing bring with 'em shall all be forgotten ; and certainly the wise man dieth as the fool.

15, & 16. *Then said I, if I have not in these respects any advantage of the fool, what am I the better for being wise ? In the common course of life I see nothing more favourable to the wise man, than to the fool : In their deaths I can perceive no difference worth taking notice of ; and after death they are both alike, with their actions, buried in oblivion. This very wisdom therefore is also vanity.*

17. Therefore I hated life, because the work which is wrought under the sun appear'd evil unto me ; for all is vanity and vexation of spirit.

17. *The thought of life therefore grew irksome to me. For I saw evil attending every work that is done under the sun, and that all was vanity, and vexation of spirit.*

18. Yea, I hated all my labour which I had taken under the sun : because I should leave it unto the man that shall be after me.

18. *And even the view of my own works gave me pain, because I should leave 'em to the will and disposal of the man that should succeed me.*

19. And

19. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. Surely this also is vanity.

19. *And how do I know that he will not be a fool? yet shall all my works, contriv'd and executed with so much wisdom, be at his disposal to be alter'd, or destroy'd according to his [perhaps] unreasonable, or injudicious fancy. This therefore is also vanity.*

20. Then I gave up my heart to despair, with regard to all the works which I had wrought under the sun.

21. For when a man who hath labour'd both in wisdom, and knowledge, and equity, shall leave his portion to a man who hath not labour'd in those ways, surely this is vanity and a great evil.

20 & 21. *A despair therefore of finding satisfaction in any thing I could do here then seiz'd me. For what can be more discouraging, what more provoking than to think of leaving works, on which so much thought, care, and wisdom, have been bestow'd, to the humour of a man who has never consulted wisdom or reason in any thing, that he has done?*

22. For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the sun?

23. For all his days are sorrow and vexation occasioned by his labour. Yea his heart taketh not rest in the night. Surely this is vanity.

22 & 23. *What does a man gain then by all his labours, and all the vexation wherewith those labours have been attended? And yet perhaps he has spent nights on them as well as days: contriving, and planning his schemes, when other men are taking their rest, and attending the execution of them with a solicitude, and toil not less than that of the men who are working on them. Surely then this is vanity.*

24. Man cannot then, be made happy by eating and drinking and taking pleasure in his labour. And I saw plainly that this [disappointment of his expectations] is from the will of God.

24. *And the happiness of man cannot be found in eating and drinking, and enjoying pleasure. And it appears plain and clear to me that it is the will of God, that it should not.*

25. For

25. For who can eat, or make a greater display of grandeur, than I did?

26. But God giveth to a man that is good in his sight, wisdom and knowledge, and joy: but to the sinner he giveth travel, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

25. & 26. For who can enjoy the pleasures of the table, or know more of the satisfaction to be gain'd by works of magnificence than I have done? Whence then must arise the happiness of man in this sublunary world? I answer From the blessing of God. Who giveth to such as are careful to please him, by living according to his laws, wisdom, and knowledge to judge rightly of the world, and what befalls them in it, and a chearfulness of spirit to relish and enjoy whatever he dispenses to them. But to such as will not please and obey him he giveth care and trouble: an incessant desire to gather and heap up, without any power of enjoying them, measures which he in the course of his providence will dispose of to his own servants. And this surely must be vanity and vexation of spirit.

ECCLESIASTES

C H A P. VII. *Verse, 23.*

Verse 23 **A**LL this have I prov'd: I said, I would make proof of it wisely without forsaking my wisdom; but this was out of my power.

23. All this have I prov'd. I said indeed that I would make the proof of these things, in such a manner as shou'd become a wise man without suffering myself to be drawn into any thing contrary to what wisdom wou'd allow of. But I found it impossible. Wisdom cannot be maintain'd amidst such indulgences.

24. The working of God [is] deep and far [from us:] who by searching can find [it] out?

24. The Counsels and Operations of God's providence are too high and wonderful for us to comprehend; after the most diligent researches into them which our reason is capable of making, they will always appear to us mysterious and unaccountable.

25. I return'd and [applied] my heart to know and discover, both by search of wisdom, and the trial of sensible experience, even to know the folly of wickedness, and the madness of such as do not govern themselves by reason.

25. I determin'd however to renew and continue my search into these matters with a view of discovering, (if 'twere possible to discover, either by the exercise of reason, or the trial of experiment, what can induce the foolish man who denies the being of a God to be guilty of that impiety: and what can be the cause of that sottish, senseless behaviour, which men are sometimes guilty of, in defiance of every thing that common sense and right reason can suggest to turn them from it?)

26. And I find more bitter than death, the woman whose heart is snares and nets [and] her hands [as] bands; whoso pleaseth God, shall escape her, but the sinner shall be taken by her.

26. And the chief result of my enquiry is, that the influence of women much contributes to the producing these effects; the deceitful wicked part of the sex, ruining and destroying more men than all the other mischiefs and plagues which the world suffers by; their minds abounding in such wiles and stratagems as can hardly fail of ensnaring those
that

that converse with them; and their hands like the strongest bands retaining and confining the wretches, who have been drawn within the compass of their reach. Nor can any one, who does not live so as to please God, and obtain the grace of his protection, hope to escape their attempts: The man who despises God and disobeys his laws, is a sure prey to them.

27. Behold, this have I found (saith the Preacher) proving one thing after another by experience.

28. With regard to the thing which my soul is yet in search of, but I have not found; a man thoroughly accomplished I have found, but a woman in her perfection I have not found.

27. & 28. This however my experience warrants me to say that, I have in the course of my searches met with a man furnish'd with all the virtues and good qualities which can be expected in human nature: but I have never met with a woman possess'd of the qualities necessary to form and complete an accomplish'd woman's character. *

29. Behold

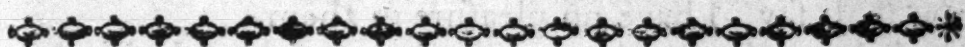
* It cannot be improper to observe here how little reason the gay and libertine part of the world have to expect, that the women they are apt to connect themselves with, should be of the most valuable sort; or to complain of the sex in general, when their favourite proves a trisler or deceptull.

Solomon may be suppos'd to have had as much sense, and to have been as capable of making a judicious choice as any of them are. Yet so unfortunate was he in his connections, that among the many he acquainted himself with, he did not meet with one, who answer'd the idea he had conceiv'd of a thoroughly accomplished woman. We are not however from hence to conclude, that no such was to be found. For he himself tells us there was. Prov. 31.

The conclusion therefore to be drawn from the account he gives of his disappointment, is, that he consulted his fancy more than his reason in his choice of them,--that he prefer'd those whom he thought likely to gratify his sensual enjoyment, to such as seem'd more dispos'd to live in a way of duty to God,--and that consequently his choice was made from the most unworthy part of the sex. Prov. 31, 30. It may too with reason be suppos'd that God punish'd him with the disappointment and vexation of spirit he complains of, in resentment of the undue preference he had been guilty of.

29. Behold this only have I found; that God made man upright; but they have been led to oppose his will by following the dictates of their sensual appetites.

29. Upon the whole, the conclusion to which my searches have at last brought me is merely this. That God gave to man at his creation such a rectitude of nature as would have maintain'd him in a course of uninterrupted happiness, had he constantly consulted and obey'd the dictates of his reason: but giving into the indulgence of his sensual appetite, he found himself enslav'd to lusts, incompatible with obedience to the commands of God, and has been thereby led to dispute the reasonableness of his laws, and to question, or even deny his existence.



C H A P. XI. *Verse, 7.*

Verse 7. **T**RULY the light [is] sweet, and a pleatant [thing it is] for the eyes to behold the sun.

7. The enjoyment of life is no doubt very agreeable.

8. Wherefore, if a man live many years, let him rejoice in them all; but let him remember that, since the days of darknets will be many, all that offereth itself to him is vanity.

8. But however uninterrupted the course of a man's prosperity may be, 'twill be his wisdom to think of the days of darknets, which will surely come on him, and that therefore all that now offers itself to him, with such a specious appearance of happiness, is indeed but vanity.

9. Rejoice, O brave man, in thy youth, and let thy heart cheer thee in the days of thy bravery; and walk in the ways of thy heart, and according to the sight of thine eyes; but know that for all these things God will bring thee into judgment.

9. Rejoice then, O man of bravery, in thy youth, and spend these thy days of bravery in pleasure, according as thy inclination, or fancy shall lead thee; but remember, withall that God will call thee to an account for the manner in which thou spendest these years of jollity.

B

10 Therefore

10. Therefore keep thy mind clear of perverseness, and thy body of impurity, when youth, and the early part of life is vanity.

10. Therefore keep thy mind free from all disrespectful sentiments of God, and his providence, and thy body clean from all impure practices in this thy early part of life, which, as I have said, is vanity.

CHAP. XII. **A**ND remember thy Creator in the Verse 1. days of thy bravery, before the evil days come on, and the years draw nigh of which thou shalt say, I have no pleasure in them.

1. And remember thy Creator in this the prime part of thy life, before the uncomfortable time of old age comes upon thee, in which there is no pleasure.

2. Before the sun, and the light, and the moon, and the stars lose their lustre, and the morning even after rain does not appear lovely.

2. Before the world and its enjoyments lose the charms they now have for thee; before the time comes, when the sun, the moon, and the stars shall shine without that lustre, which now seems so pleasant to the eye, and even the clear shining of a morning after rain, seems to have no beauty in it. See 2 Sam. 23. 4.

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall leave their work undone, because their number is lessen'd, and those that look out of the windows be darkened.

3. When the hands which have so long guarded the fabrick of the man tremble, and the legs which have supported it totter, and the teeth can no longer grind its meat, and the eyes, which should direct its motions, and give it notice of approaching danger, become dark and unable to perform that office.

4. When the gates of discourse shall be kept shut because the voice is low and destitute of grace, and sounds like the voice of a little bird, and all relish for musick shall be lost.

4. When the old man shall have little pleasure in conversation, the voice being low, and disagreeable, more like the whistling of a bird, than

than the voice of a man, and he can hear no longer the musick of singing men and singing women. 2 Sam. 19. 35.

5. Then hills in his way shall frighten, and waters terrify him, and he shall grow negligent of business, and feasting shall be troublesome to him, and the love of quiet shall grow upon him, as the man draws towards his long home, and his friends come about him in the street with condolence.

5. If he goes abroad, every rising ground seems a hill to him, and frightens him, and every water terrifies him, as if it were a sea. He grows indifferent and careless with regard to business, and the hurry even of a feast is too much for him. The quiet temper of a dove who loves to be at rest, grows on him; and he is sensible he is every day drawing on fast towards his long home; or if he would not be otherwise sensible of it, the officious condolence of the friends who come about him in the streets would make him think of it.

6. Before the schemes of getting money be laid aside, and the pleasure of [possessing] gold be weaken'd, and instead of springing hope, he shall have [only] a prospect of dissolution, and the wheel be roll'd into the pit.

6. And now all his schemes for getting money are laid aside, and heaps of gold in his possession give him but little pleasure, and instead of the blooming hopes, which flatter'd his youthful days, he has nothing before him but the prospect of a speedy dissolution, and the wheel of life, which has been for a long time drawing near to the pit, now rolls into it.

7. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

7. And the body, which was at first made of the earth, returns to earth again, and the spirit returns to God who gave it.

8. Vanity of vanities, saith the preacher; all is vanity.

8. And thus, as I said in the beginning of my discourse all is vanity.

9. In sum the preacher according to his wisdom, still taught the people knowledge, and with [great] attention, and application, set in order many proverbs.

10. The preacher sought to find out acceptable words, at the same time that he wrote what was upright, even words of truth.

9 & 10. Thus did the preacher employ his wisdom in instructing his people.

people ; sparing no pains or attention in making a collection of useful lessons for the conduct of human life ; which he was also careful to deliver in the most winning terms ; choosing the most agreeable, and pleasing expressions which were consistent with the truth and uprightness he profess'd,

11. The words of the wise are as goads, and as fences set down to keep in the flocks, which are order'd by a single shepherd,

11. And certainly such lessons are to men who will pay a proper regard to them, useful as goads to spur them on in the paths of honour and virtue. They are too fences which will keep 'em from transgressing the bounds within which their duty, and happiness would confine 'em, as those which a shepherd who has no assistant, sets down to keep his flock, when he has gather'd 'em together to examine them, from running at liberty before he has taken proper care of them.

12. In fine, by these, my son, be admonish'd : of making many books [there is] no end, and much study is a weariness of the flesh.

13. Let us hear the conclusion of the whole matter, Fear God, and keep his commandments ; for this the whole [duty and happiness] of man.

12 & 13. Be persuaded therefore, my son, to govern thyself by these lessons. Thou mayest get books without end, and weary thyself with incessant study. But after all, thou wilt find the sum and substance of all wisdom contain'd in this one sentence, " Fear God, and keep his commandments ; for this is the whole duty and happiness of man.

Should the reader think it strange that a description begun in figurative expressions, should be continued in plain language, through the greatest part of it, and at last be concluded with a figure, let him hear what the Bishop of London says on this point.

|| " Parable, says he, must all along be uniform, and not

|| Et quasi lex quædam parabolæ, ut per omnia sibi constet, neque accessit is propria auctoritas habeat. In quo multum differt a prima Allegoria

not mix plain language with figurative; in which it much differs from Allegory, which beginning in Metaphor frequently drops it, and goes on in plain language, of which he gives an instance in Psalm 88. 9--18. and says, § “Of the very many beauties to be found in this Allegory, 'tis not the least that he slides from plain language into Metaphor, and as naturally recovers himself out of Metaphorical expression into such as is void of figure” + “You see, says he, speaking farther of this passage, what a liberty is allowed to this sort of Allegory, of intermixing proper language with figurative; and how becoming such a practice is, since by this means a more agreeable light is thrown upon the subject, by an indirect, and not too plain an illustration.” He afterwards says, ¶ “I have above shewn the liberty allowed to a continued Metaphor (another expression for what is called Allegory) of mixing plain language with figurative, &c.”

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goriæ specie; quæ a simplici Metaphorâ paulatim progrediens non semper continuo excludit proprium, *Prel. 10. p. 125. Ed. 2d. 8vo.*

§ Inter plurimas autem elegantias, quibus abundat hæc Allegoria, non minimam habet gratiam ea verecundia, qua cum in ingressu tum in exitu utitur; a propriis in translata paulatim illapsa, nec minas leniter ex translatis in propria per gradus quosdam se recipiens. *ibid.*

+ Videtis quantum in hac prima Allegoriæ specie immiscere liceat translatis propria, quantumque id quod licet, deceat; cum hoc modo facilior graviorque sit ab alteris ad altera deflexio, simulque oblique, nec nimis aperta explicatione, lux jucundius infertur. *ib. p. 127.*

¶ Exposui supra quæ Continuatae Metaphoræ concederetur licentia cum translatis propria, hoc est imaginem remotiorem cum proxima admiscendi, &c. *Prel. 11. p. 131.*

The Translator considers the Hebrew Text, as it appears in our printed Bibles, merely as a Translation: The original Text being the Letters without vowel points, without pauses, and even without any division into words. He therefore thinks himself at liberty, whenever the context requires it, either to read with different points, or to divide the letters differently into words, or sentences. He supposes himself too at liberty to read some sorts of words either with or without a *Vau*, with or without a *Yod*. For all readers have seen and allowed the necessity of doing this in many instances, and therefore it may be necessary in others which they have not been aware of. He has too now and then taken the liberty of applying that common rule, *Literæ homogeneæ, sine unius organi facile inter se permutantur*:—where no application of it perhaps has been made before. And these are all the liberties he has presum'd to take, except he has in a single instance suppos'd a word should be read with an *Aleph epentheticum*, as is done in the present way of reading the Text in many places.

P. S. 'Twas intended to print only a few Copies of this Paper, to be given to the Translator's particular Friends. But on consideration, that the more it is dispers'd, the better the sentiments of the Public in general concerning it must be known, the Translator has order'd a number to be printed and sold.

August 1. 1781.

(Price ONE PENNY.)

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TRANSLATION
OF THE
ECCLESIASTES
PARAPHRASE

PART II

A
New TRANSLATION
OF SOME PARTS OF
ECCLESIASTES
WITH A
PARAPHRASE.

P A R T II.

I am as glad of thy word, as one that findeth great spoils. Psalm cxix. 162.

The Book of *Proverbs*, but chiefly *Ecclesiastes*, if he can get to understand it, will beget in him a right view of the world, a just value of things, and a contempt of many objects that shine with a false lustre, but have no true worth in them.

Bishop BURNET speaking of the preparations of mind, with which a Clerk is to be form'd, and season'd. Pastoral Care, Ch. 7. P. 142, 143. Third Edition.

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L E I C E S T E R :

PRINTED by GEORGE IRELAND.

And sold by J. FLETCHER, in Oxford; J. NICHOLSON, in Cambridge; and T. LOWNDES, Fleet-Street, London.

(Price THREE-PENCE.)

THE reader is now presented with a 2d. part of the NEW TRANSLATION of ECCLESIASTES : which fills up the gap found in the 1st. part, between the 2d. Ch. and the 23d. verse of the 7th. The translation of the other parts shall (God willing) soon follow in another of these petty publications.

The translator hopes that the learned reader who attends to the account given, at the end of the 1st. part, of the grounds on which he went in interpreting the text, will see sufficient reason for approving the translation given.

But, for his better satisfaction, the translator purposes, when he shall have finish'd the publication of this little book in English, to give him an edition of it in the original, divided into words, and pointed, as he reads it, with a Latin translation, and notes critical, and explanatory.

In the mean time the reader may be pleas'd to see some account of his reasons for rendering the 7th. 16th. and 17th. verses of the 7th. Ch. as he does here, where would be otherwise a vacant leaf. In the 1st. of these texts we read, as commonly translated, "oppression makes a wise man mad." But surely this cannot be a right rend'ring of the preacher's words. If it is, the stoicks will cry out, that their wise man shall rise up in judgment with Solomon's, and condemn him. For their wise man's virtue was invulnerable by any persecution or oppression. And Epictetus's fortitude prov'd that this was not an empty boast.

And was not the history of David sufficient to have taught his son another lesson? We must therefore find either another translation of the words we read in this text, or other words for it. And indeed I think, if we could help ourselves no otherwise, 'twou'd be better to submit to receive a conjecture from the conceited audacious Houbigant, if it was not so *very* extravagant, and ridiculous as that which with so much presumption and assurance he gives us on this text.

But there is no occasion for any recourse to him here, nor perhaps any where else. The translation I have given of the text is sufficiently authoriz'd by Psalm 75. 4. where we read, as in our old translation, "deal not so madly." The verb in the original is transitive, and requires an accusative case to be understood after it. And probably the accusative case found in this text of Eccles. is that which, agreeably to the idiom of the original, is to be supplied in that of the Psalms. "Deal not out oppression so madly." And so in the present text ;

text; "a wise man will deal out oppression in an extravagant manner, when a gift has perverted his heart." Here we have a sentiment found in other passages of S. S. (see Exod. 23. 8. Deut. 16. 19.) tho' it may seem strange that the *wise* man shou'd do so.

'Tis certain that the man who is possess'd of that wisdom, which is the fear of God perfected, Prov. 9. 10. can by no inducement be prevail'd upon to act in such a manner. But the word *hhacam*, which in our bible is generally render'd *wise*, is often us'd when qualities very different from that of true wisdom are to be understood: indeed for *sensible*, *cunning*, or *prudent* in any respect. So Jonadab in 2. Sam. 13. 3. is said to be very *hhacam*, in Job 37. 24. we read that "God respecteth not any that are *wise* (subtile) of heart; and in Prov. 30. 24. certain animals are said to be exceeding *wise*. The word *hhacam* therefore is sometimes used, where nothing more is meant by it, than *sensible*, and *intelligent* with regard to worldly matters; and we seem to have a sufficient direction to use it so in Eccles. 7. 7. because of the two texts, which are observ'd above to be parallel to it, Exod. 23. 8. has a word which properly signifies *seeing*, or *perceiving* answering to the word *wise* in Deut. 16. 19.

Hbacam signifies also *wise* in the notion of *thrifty* or *provident to save*. So Prov. 6. 6. Go to the ant thou sluggard, consider her ways, and be *wise*, &c. The wisdom here meant must be that of being *provident* and *saving*. So also Prov. 14. 24. the crown of the wise is their riches. This can be true only of the *providently wise*.

And in this sense 'tis necessary we shou'd understand it in ch. 7. 16. In which text we cannot suppose *righteous* and *wise* is spoken of true religion and true wisdom. For there is no danger of *exceeding* in those qualities.

We have seen that *hhacam* is us'd to express a quality in which mankind is often guilty of excess; and *tzaddik* the other word, will also be found often to signify a temper, and disposition of mind in which 'tis very possible for us to exceed to our own great detriment; viz. that which among us is call'd *good-nature*; of which Grotius speaks (see him on Matth. 1. 19.) when he quotes from Arist. an expression concerning a quality as being something *better than mere justice*: that disposition of mind by which one is always inclin'd

clin'd to shew benevolence ;* and even to relax something of justice, when the guilty party's case will bear a favourable construction. This temper exerts itself in matters of charity, as well as justice : and often leads us, in compassion to the necessities of other people, to hurt ourselves, and our families. This the best sort of men are frequently guilty of ; and perhaps yield to it's impulses the more readily from a dread of appearing *penurious*, and *niggardly*.

In the next verse the word which our translators render *foolish* signifies *foolish* and *careless* : “*imprudentem esse, et inconsideratum,—socrudem et ignavum, nec ad rem attentum,—sed remissum*—says Mercer in Pagnin. The word they translate *wicked* signifies in it's primary acceptation *violent* and *oppressive* ; particularly with respect to matters of gain ; and therefore is very properly oppos'd to *facal* in this verse, and mention'd after *tzaddik* in the preceding.

The untimely death, which this sort of people are caution'd to beware of, may be suppos'd to proceed from those acts of violence which are often committed by the oppress'd in a fit of rage and desperation ; or from such heart cutting reflections as seiz'd Nabal on a review of his churlish behaviour to David, accompanied with a like stroke of vengeance from the hand of God. A judgment which the preacher might perhaps intend to point out particularly by this expression.

* The word *tzaddik* is frequently applied to God in this sense. It may not be amiss to mention here one text, in which 'tis so applied, for the sake of an observation to which 'twill lead us.

The following is submitted as a translation of Ps. 7. 11. “God is a righteous judge, and *not easily provok'd*.” (Heb. and not angry at every turn.) But Bp. Hare says, 'tis rightly translated, “God is angry, &c.” and refers us to Ps. 99. 8. and Exod. 34. 7. for a confirmation of the sentiment. But perhaps both these texts rightly understood confirm the translation here given. That in the Psalms may be render'd, as in our last translation, “tho' thou tookest vengeance of their inventions.” That in Exod.—forgiving—and freely clearing them that are cast down. (Heb. the wearied and dispirited)

The verb *laab* and its derivatives is perhaps often us'd for what is wearied out or depress'd, where it has not been observ'd to be us'd.

This Exod. 34. 7. seems to be one instance and the v. in the Psalms following that we have been considering, is probably another. How much clearer, than it is now, wou'd the text be, were we to read in Ps. 7. 11, and 12. “God is a righteous judge, and not easily provok'd ; but if he be wearied out he will turn, and whet his sword, &c.”

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Chap. III.

IN the 2d. Chapter the Preacher shews the vanity of worldly pleasures ; in this he teaches the vanity of worldly wisdom, and that men's succeeding in the business and fortune of the world, does not depend on the wisdom of their own management, but merely on God's giving them his blessing. He pursues this point to the 15th verse, in which he gives us the conclusion to be drawn from his doctrine. In the rest of this chapter, and in the 4th. he observes, that men are so far from making themselves happy in life by their wisdom, and good management, that they make life very uncomfortable, and in some instances, quite intolerable (ch. 4. 3.) by their misconduct. He proves this (1) from the oppressions exercised among them (the mention of which leads him to consider and refute an objection made by atheistical men to the doctrine of a divine providence.) See ch. 3. 16 to ch. 4. 3. (2) from the envy (3) from the indolence (4) from the covetousness of men. Ch. 4. 4.--8. (5) from their abuses of society. Ch. 4. 9.--14. (6) from their foolish fashions and customs. Ch. 4. 15. 16.

The 5th. and following Chapters are a miscellany of observations and reflections, which not only shew the vanity of human pursuits, but teach us to correct it ; and to direct our aims, and regulate our actions in such a manner, as will not fail to secure us peace now, and happiness hereafter.

Ver. 1. **T**O every thing there is a season, and a time for every purpose under heaven.

2. A time to be born, and a time to die : a time to plant, and a time to pluck up that which is planted.

3. A time to kill, and a time to heal : a time to break down, and a time to build up.

4. A time to weep, and a time to laugh : a time to mourn, and a time to dance.

5. A time to cast away stones, and a time to gather stones together : a time to embrace, and a time to refrain from embracing.

6. A time to get, and a time to lose : a time to keep, and a time to cast away.

7. A time to rent, and a time to sew : a time to keep silence, and a time to speak.

8. A time to love, and a time to hate : a time for war, and a time for peace.

1—8. *There are in the appointment of God's providence proper times and seasons for the accomplishment of every event which happens in the course of human life.*

* H. is the advantage. 9. *But what * is the prudent management of him that doeth any of these things with respect to the labour which he takes ?*

9. *But how must a man manage to turn the labour he takes in any of them to the best advantage ?*

10. I

10. I consider'd the travail which God hath given to the sons of men to be exercised therein.

11. He hath made all things beautiful in their season : but he hath || hid the events of them under the covering of their outward appearance, perplexing *them* in such a manner, that man cannot find out the work which God is working from the beginning of it to its end. H. put the future in their heart.

10. 11. *This point I considered ; and am satisfied, that however reasonable and promising any management may appear at the time of our doing any thing, 'tis impossible for us to conclude with certainty, that it will succeed. For God covers the events which he intends our actions shall produce with the appearance of their producing events very different : so that it is often impossible for us in any part of a long series of events to guess in what they will at last end. Who, for instance would have been led by any part of the fortune which befel Joseph during the time of God's trying him, from his being carried into Egypt, to his advancement to the government of it, that it would have ended as it did?*

Or who, that saw Moses expos'd upon the river, would have thought that his being so expos'd was the means by which God would bring him into such a course of life as should fit him to be the deliverer and ruler of his people ? Or who that saw the distressed condition in which Ruth accompanied Naomi in her return home, could have conceiv'd that that very distress would throw her into the way of being the Mother of Kings ?

12. I am satisfied that nothing is good for * man, but to rejoice in doing good * H. *them* all the days of his life.

12. *I am therefore well satisfied that the only wisdom a man can shew in the ordering his life, so as to make himself*

himself happy in it, is to make the doing good his chief pleasure and aim.

13. And that certainly with regard to every man, who can eat, and drink, and have comfort of all his labour, this is the gift of God.

13. And, if at the same time he finds himself happy in the pleasurable enjoyment of his life, to acknowledge this to be entirely owing to God's blessing on his labour.

14. I know too, that all which God does, shall be establish'd ; nothing can be added to it, nor can any thing be taken from it ; and that God works for those that fear him.

14. Nor does any thing appear more certain to me, than it does, that the purposes of God's providence will certainly be establish'd ; that it is not in the power of mankind to defeat, or forward them ; and that God in the midst of this apparent perplexity of affairs, is careful to make every thing work together for good to them that fear him.

15. Wherefore let him who is successful, and him who wishes to be successful, seek the Lord, even God with earnest pursuit.

15. Let him therefore, whose situation is agreeable to him, or who wishes to have it made so, apply to God for the blessing of his providence by the most diligent means of seeking to him.

16. Moreover I consider'd under the sun the place of judgment that violence was there, even the place of justice that violence was there.

16 But

16. *But I shall be ask'd perhaps, whether among the things which are done under the sun, and for which I say, God has allotted proper times, and seasons, we are to reckon the perversion of justice, and judgment, and to think that this too is of God's appointment.*

17. I said in my heart, God shall judge the just man, and the wicked one; although he allows a time for every purpose, and for every doing.

17. *To which I answer, that, since these things are permitted by God's providence, they are certainly order'd so as to serve wise, and good ends; and that God will at length shew himself an equal father to his children, by rewarding the just, and punishing the wicked in a life to come.*

18. I said in my heart with regard to the words of the sons of men, * “ that God was of their own making, and that they could see that they themselves, *and the beasts were one like the other.* ”

18 *But*

* This is not perhaps the only passage of scripture in which the sacred writer takes notice of the common objections to the doctrine of a divine providence, where it has not been commonly observ'd that he does so. The reader may see in No. 4. of the Appendix to Mr. MERRICK's Annotations on the Psalms, a Translation of the 49th. Psalm, in which these objections are fully recited, and expos'd. And perhaps, the reader will be more desirous of seeing it, when he shall know that Dr. KENNICOTT publish'd it, and commented on it; and that Bishop LOWTH recommended it, so far as to declare he had met with nothing on that Psalm which had given him equal satisfaction. See MERRICK's Annot. at Psalm 49th.

18. *But here 'tis said by some, "that these notions of God, and a providence are idle dreams; that there is no God, but what our own timid fancies have created; that men and beasts are alike evidently incapable of living any where but in the present world."*

19. That indeed which befalleth the sons of men befalleth also the beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea they have all one breath, so that a man hath no preheminance above a beast, for all is vanity.

20. All go unto one place; all are of the dust, and all turn to dust again.

19, 20. *And 'tis true, they are both the same with regard to the different parts, and passages of their lives. They are born, eat and drink, grow to maturity, are sick, and die alike. And when their life here is at an end, they all alike rot, and turn to dust. There is no pretence therefore for ascribing to men a preheminance above beasts from what is to be observ'd of them in this present world. For all is vanity.*

21. *But none of these people take into their account, the spirit of the sons of men, that ascends upward, and the spirit of a beast, that goeth downward to the earth.*

21. *But none of these atheistical reasoners take into their consideration, the different nature of the intelligent principle which God has implanted in man from that of the power which actuates brutes. The former being spiritual, and surviving the dissolution of the body, the latter being merely animal, and dissolving and expiring together with it.*

22. And I consider'd that it is not good

good for a prosperous man to rejoice in his works, even when 'tis allotted him to do so, but as far as will bring him to look with comfort on what will be his latter end.

22. *But from the proper consideration of this difference, I found the conclusion plainly deducible, that there is no wisdom in a man's indulging his sensual enjoyments, however prosperous, and affluent his circumstances may be, farther than is consistent with his looking forward to his latter end with comfort.*



Chapter IV.

Ver. 1. **I** again consider'd all the oppressions which are done under the sun; and behold the tears of such as were oppress'd, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter.

1. *And having thus satisfied myself with regard to the objections made by unbelievers to the doctrine of a future judgment, I return'd to the consideration, from which I had digress'd, of injustice, and oppression. And here a most melancholy scene offer'd itself to my view. I saw innocence in tears bitterly groaning under the rod of oppression, without any to yield her succour, or comfort, while the oppressor domineer'd with all the insolence of power over the helpless victim of his rage.*

2. And I prais'd the state of the dead,
which

which are already dead, more than that of the living which are yet alive.

3. Yea better is he than both they, which hath not yet been, who hath not seen the evil work which is done under the sun.

2. 3. Surely, then said I, the state of the men, who have discharg'd their task of life, and rest among the dead, is more eligible than that of us who are now living in the world. But neither of these states is so truly eligible, as 'twould be never to have existed at all, nor seen the evil which is continually acting in this sublunary world.

4. I consider'd then all travail, even every right work; that for this a man is envied of his neighbour. This is also vanity, and vexation of spirit.

4. Turning from this melancholy prospect I survey'd the brave actions of brave men; the deeds which gain the applause, and promote the welfare of mankind. But observing that for these a man is envied, traduc'd, and often treated unkindly by the rest of the world, I was forc'd to pronounce them also to be vanity, and vexation of spirit.

5. The fool foldeth his hands, and devoureth his substance; and says,

6. One hand full with quietness, is better than both hands full with travail, and vexation of spirit.

5. 6. And this many a foolish fellow sees, and thinks himself wise in sitting down slothfully, and in a supine negligence of every thing contenting himself with living on what he has, and justifying himself with the common proverb, Better is one hand-full with quietness, than both the hands full with labour and uneasiness.

7. Then

7. Then again I consider'd, and saw vanity under the sun.

8. There is one *alone* and there is not a second, yea he hath neither son, nor brother, yet there is no end of all his labour; nor is his eye satisfied with riches; neither saith he "for whom do I labour, and bereave my soul of good?" This is also vanity; yea it is a fore travail.

7. 8. *I have seen too another kind of vanity: a man, who has no family, neither child, nor brother, labouring incessantly to get money; without giving himself time for the reflection, for what purpose he thus toil'd; or to ask himself whom he was providing for by all this trouble and fatigue. Surely no vanity can be worse than this.*

9. Two are better than one; for their hire during their labour is sweet to them.

10. And if they fall, the one will lift up his fellow: but woe to him which is alone when he falleth, and there is not a second to help him up.

11. Again if two lie together; then they have heat; but how can one be warm *alone*?

12. And if * one be overcome, two shall stand against † the enemy; and a three-fold cord is not quickly broken.

* H. Men prevail against the one.

† H. him

9. 10. 11. 12. *There is, no doubt, great advantage to be reap'd from men's uniting in societies. Any labour is pleasanter to him who has another to work with him, than to the man who works alone. If two men travel together, one can assist the other, if thro' a-*

ny misfortune he shou'd need assistance ; but what help can the poor wretch hope for, to whom misfortune happens when he is by himself ? Societies of men too can better provide for themselves the comforts of life, and resist an enemy than single unconnected individuals.

13. 'Tis better to have a youth of experience, and wisdom for a king, than an old and foolish man, who will not receive farther instructions from his experience.

14. Yea though he should come from a prison to the throne ; yea though he should have been born poor in the kingdom he governs.

13. 14. But society has also it's disadvantages. Great mischiefs will be felt in them, if they are not properly governed. The men who preside in them ought to be men of experience and age. But age does not always gain that wisdom from experience which might be expected. An old king may be incapable of judging properly himself, at the same time that he is too obstinate to take advice. In which case the society must suffer. The wisdom of a man then, and the use he has made of the experience he has had, shou'd be our rule in choosing a governor. And a young man of a good understanding may have profited more by the little experience he has had in the world, and be therefore fitter to govern, than the old man I have been speaking of : nay even tho' the young man should have been reduc'd to a state of slavery, or should be known to have been born in a state of poverty.

15. I consider'd all the men of one generation together with those of the generation that succeeds to them.

16. No people is ever tired of that which

which is customary and fashionable among them ; which yet their successors can't find at all agreeable. This therefore must surely be vanity and vexation of spirit.

15. 16. *While men where thus under my view as form'd into societies, I compar'd one generation of them with regard to their general character, their customs, and their pleasures with another : and finding that the things, which seem'd most to engage the attentions and please the humours of a people in one age, were often least respected, or attended to by them in the next, I concluded from this consideration as well as others that the pursuits and enjoyments of mankind are vanity.*



Chap. V.

Ver. 1. **K** E E P thy foot when thou goest to the house of God, and draw near with attention. Fools offer a gift, but not acknowledging God in a proper manner, their work is evil.

1. *When thou goest to the house of God, be recollected, and attentive to the duty thou art performing. Fools perform the outward part of the duty, and offer sacrifice ; but not attending to it with a proper reverence for the majesty of God, and a proper acknowledgment of their dependence on his will, they are regarded by him as rather offering him an affront than doing him a service.*

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2. Be not rash with thy mouth, and let not thy heart be hasty to utter *any* thing before God ; for God is in heaven, and thou upon earth : therefore let thy words be few.

2. *Nor let thy zeal be so intemperate, as to be too forward in vowing, and promising. If thou properly considerest the great distance there is betwixt thyself, and the divine majesty, thou wilt be possess'd with such an awe of God, as will not suffer thee to indulge thyself in a hasty flow of words to him, which thou canst never do, without danger of saying something which had better not have been said.*

3. For a multitude of business produces dreams, and a multitude of words is not without a foolish speech.

3. *For as men engag'd in a multitude of business seldom sleep without dreams occasion'd by it, so they who speak much seldom escape saying some foolish things which they have reason to wish unsaid.*

4. When thou vowest a vow unto God defer not to pay it : for *he bath* no pleasure in fools. Pay that which thou hast owed.

4. *But if in the warmth of thy heart and zeal towards God thou shouldst make vows to him, be careful to discharge them faithfully. For God will not permit us to trifle with him. If we make vows, he expects we should pay 'em.*

5. Better is it that thou hast shouldst not vow, than that thou shouldst vow and not pay.

6. Do not suffer thy mouth to prejudice thy substance : nor say at the time of

of performance, it was an imprudence. Why should God be provok'd by thy speech to defeat the works of thine hands?

5 6. *We are under no obligation to vow any extraordinary gifts, or services to God. And while we forbear doing so, our substance and the employment of our time (as St. Peter Acts 5. speaks to Ananias) are in our own power. And 'tis better to keep in our own power whatever we cannot conveniently, and cheerfully part with. Whatever we vow we put out of our power. 'Tis given to God, and ought faithfully to be devoted to him, even tho' it may be to the prejudice of thy estate. Say not then, when the time of performance cometh, " 'Twas an imprudence ;" " I overshot myself ;" " 'Twill hurt my family :"* for God may be provok'd by this mockery of him to blast thy labour, and hurt thy family much more then it would have suffer'd by an honest discharge of thy vows to God.

7. Surely in abundance dreams, and vanities, and words will be multiplied ; but fear thou God.

7. *'Tis certainly the natural effect of abundance and prosperity to lead men to form visionary schemes of happiness, to indulge themselves in vanity, and to be free in talking : when therefore thou findest thyself in these trying circumstances, be particularly careful to keep the fear of God before thy eyes, and conduct thyself in every part of thy behaviour with a proper regard to his commandments.*

8. If thou see'st oppression of the poor, and violent perverting of judgment and justice in a province ; marvel not at the matter. For the great one, who raises up great ones, regardeth, and a great day is prepar'd against them.

8. *I was led in answer to an objection made by unbelievers to the doctrine of a divine providence, to take notice in a former part of this discourse of the wickedness too often committed by men who sit in the seat of judgment, but instead of doing justice countenance oppression. But the matter is of such consequence, and so dangerous a temptation to doubt or disbelieve a divine providence, that I cannot think it improper to mention it again, and to desire you always on such occasions to bear it in your mind, that the great arbiter of the world, by whom kings reign, and from whom judges receive their power, which they so grievously abuse in the oppression of his creatures, observes the violence, and will not fail to punish it in the great day of final retribution.*

9. Certainly the profit of the earth depends on the management of it. Industry is the master of the field.

9. Before man transgress'd the law given him by his maker, the earth brought forth for him every thing necessary for his support and enjoyment without his taking any care to labour for it. But since man's disobedience provok'd God to curse the ground for his sake, 'tis necessary we should cultivate it, and bestow pains on it, before we can draw from it what our necessities require. And the man who is most industrious in doing so will find his expectations and toil best answer'd and rewarded.

10. He that loveth silver shall not be satisfied with silver; and who in abundance does not love increase? This too is vanity.

10. Covetousness is insatiable, and there seems to be a fatality attending great possessions, which almost always makes the masters of them desirous of having more; than which what can be a greater vanity?

11. When good things are increas'd, they

they are increas'd who eat them : and what good is there to the owner of them, but the seeing them with his eyes ?

11. *For the increase of an estate generally brings with it an increase of family and dependants. Among whom is shar'd the accession of good things supplied by the increase of fortune, the master in the mean while not being able to eat and drink and enjoy more than he did before ; and consequently having no other advantage from them, than that of seeing what is provided for the use of others.*

12. The sleep of the labouring man is sweet, whether he eat little or much ; but the abundance of the rich will not suffer him to sleep.

12. *Nay in many instances an increase of fortune is attended with an increase of sorrow. The rich man's care to secure his treasure often depriving him of the natural refreshment of sleep : while the poor labouring man who has but little, and is forc'd to earn that little by hard labour never fails to sleep soundly, and with comfort.*

13. There is a sore evil *which* I have seen under the sun : *namely* riches hoarded up by the possessors of them, for their future support.

14. But those riches perish by evil travail, when a man has gotten a son, and nothing at all || *is left him*

15. As he came forth of his mother's womb, naked shall he return ; going as he came : and when he is going, shall have nothing left him of all his labour.

|| H. in his hand

16. And

16. And this surely is a fore evil; that when the covetous man dies; as he came, so he goes; and what profit has he from the labour of spirit which he has undergone?

17. Inasmuch as great sorrow and fretfullness with his other infirmities have wasted all his days in obscurity?

13, 14, 15, 16, 17. *Nor is this the greatest vanity attending the case of riches. I have seen them hoarded up by a man for his support in age, whose son has wasted them in such a manner as to reduce the old man to a state of beggary. So that when he came to leave the world he had nothing, could he have taken it with him, which he could call his own; but went out of the world as naked as he came into it. And this surely is a fore evil that the wretch, who has scrap'd, and hoarded whatever came into his power, should die as poor as a beggar; and have no advantage from all the toil and labour of spirit he has undergone. Tho' he has spent his whole life in obscurity, eaten up with grief and fretfullness in such a manner as made his natural infirmities more troublesome, and afflicting.*

18. Behold what I have consider'd with regard to good living. 'Tis happiness for the present to eat, and drink, and enjoy one's self in all the labour which a man takes under the sun during the term of his life which God giveth him, when 'tis allotted him to do so.

19. Surely with respect to every man to whom God hath given riches, and wealth, and hath given him power to eat

eat thereof, and to take his portion, and rejoice in his labour, it is a gift from God.

20. But let him not make any great account of these days of his life, for God will call him to answer for the joy of his heart.

18, 19, 20. *I have more than once declar'd, see Ch. 2. 24. and Ch. 3. 12, 13, 22, that the happiness of man's life does not consist in eating and drinking, and enjoying what is commonly call'd good-living. It may be ask'd then what we are to think of this good-living? I answer that for the present hour 'tis indeed a man's happiness to eat, and drink, and enjoy himself when God puts it in his power to do so. But this happiness, and the power of enjoying it, is to be acknowledg'd as a gift bestow'd on him by the goodness of God, and is to be valued and indulg'd only so far as is consistent with a proper regard to the account which God will expect to be sometime given of the manner and degree in which he has thus enjoy'd himself.*



Chap. VI.

Ver. 1 **T**HERE is an evil which I have seen under the sun, and it spreads wide among men.

2. A man to whom God hath given riches, wealth, and substance, so that he wanteth nothing of all that his
C
soul

soul desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity; 'tis indeed an evil disease.

1, 2. *In our survey of human life we may often observe men possess'd of riches, and every kind of substance in such a manner as to have about them a great plenty of every thing necessary for the comfort and pleasure of life, and yet through infirmity of mind or body, absolutely incapable of a proper and cheerful enjoyment of it, while a number of persons, strangers to their blood, either as dependants or friends, gather about them and enjoy it. This is a sore distemper, and infirmity, but it is also a melancholy evidence of the vanity of human life.*

3. If a man beget a hundred children, and live many years, and increase in greatness according to the days of his years, and his soul be not fill'd with good, and he * be not respected among his neighbours, I say that an untimely birth is better than he.

* Or have
no burial

3. *Let us suppose such a one blest with a numerous family, and a long life, and that his riches and wealth grow upon him, as he grows older: yet if he has no comfortable enjoyment of his fortune, nor is regarded with the respect, and reverence due to a person in his circumstances, an untimely birth has certainly a better title to be accounted happy than he has.*

4. For he cometh in with vanity, and goeth out in darkness; and his name is cover'd with darkness.

4. *For he comes into the world in vanity, and goes out of it in obscurity, and is soon forgotten.*

5. The embryo indeed hath not seen the

the sun, nor known *any thing*; yet he hath more rest than the other.

5. *The embryo indeed has not seen the sun, nor enjoy'd any of the animal sensations. But he has had more rest than the other.*

6. Yea tho' he liv'd a thousand years twice told, if he has seen no good. Do not all go to one place?

6. *And if they both meet at last, what advantage hath he, who hath spent many joyless uncomfortable years in passing thro' his stage, over him who is brought at once to the conclusion of it without either pain or trouble?*

7. All the labour of man is for his mouth, and yet the appetite is not fill'd.

7. *If we consider the cares, and labours in which men engage themselves, we find them proposing to answer by all these cares, and labours little other end than that of feeding their mouths, and pleasing their palates. And yet their appetite is still unsatisfied. New dishes, and new ways of dressing the old ones are still studied.*

8. And what is the wise man better than the fool? What the meek who acknowledge God better than others with respect || to this their life here?

8. *Nor does the wise man with regard * to the management of this present life, act more rationally than the fool, or the meek pious person than mere worldlings.*

|| H. to his walking before the living * walking before the living

9. 'Tis good that the eye ¶ should not dwell on what it sees, that the appetite should not wander; for surely this is vanity and vexation of spirit

¶ H. should not see

9. *In all persons this discontent, and craving of the appetite is occasioned by the capriciousness of the eye, which covets every thing it sees, and of the fancy, which is never satisfied with its present acquisitions. 'Twere good therefore that the eye should be kept from roving, and dwelling on unnecessary objects, and that the imagination should be restrain'd, and confin'd to what is present, and in its power. But whatever we determine concerning either the cause, or cure of this unsettled, uneasy craving of the appetite, 'tis certainly a flagrant proof of the point I maintain, of the vanity of human life.*

† or man

10 What is this creature which hath power? His name is given him; and it is known that he is † earth. He cannot therefore enter into contention with him who hath power of himself.

|| Adam or man

10. *We often hear of the attainments, the power and excellency of the lord of this world. And what is he? He may be known by his name, which is, || earth. Let him not then pretend to contest any thing with him, whose power is from himself, underiv'd, and therefore not to be resisted by a creature who can have no power but what was deriv'd from the creator.*

11. Tho' the things which increase vanity be multiplied, what is man the better for them?

11. *Should it be said that this creature has contriv'd and effected many wonderful things for the delight and embellishment of life, I ask what is human life the better for these contrivances and embellishments? The occasions and supports of vanity are indeed increased by them. But the true happiness and satisfaction of man's life is so far from being promoted by these arts, and embellishments, that the multiplication of these vanities hath considerably added to the vexation of their spirits.*

12. For

12. For in the midst of these vanities who considers *God*? Who shews man how good it is for man in *this* life with respect to all the days of his vain life that he should spend them *silently* as a shadow passies? *Who shews man* what will be his latter end under the sun?

12. They also keep men from considering, and acknowledging the power and providence of God. How much more service would these inventors of arts, these improvers and refiners of men's manner of living have done us, had they shewn us the wisdom and happiness of passing silently thro' life, of gliding thro' it as a shadow, little observ'd, and neither affecting these vanities, nor affected by them, but setting our latter end before our view, and steadily pursuing the road which will bring us to it with most comfort?



Chap. VII.

Ver. 1 **A** Good name is better than *precious* ointment, and the day of death better than the day of one's birth.

1. *A good name will make a man's person more agreeable, wherever he goes, than the perfumes of precious ointment; and the day in which a man finishes the course of a good life is better to him than the day in which he entered on it.*

2. *It is better to go to the house of mourning,*

* H. the
end of all
men

mourning, than to go to the house of feasting, in as much as that is * what all must come to, that the *healthful* living man should lay it to his heart.

2. *There is more good to be got from a visit to the house of mourning, than from an entertainment in the house of feasting. For death, and distress is what all men must some time or other come to, and a man's conversing with spectacles of this kind in his health and prosperity, will be likely to lead him into such a course of reflection, and conduct, as may perhaps put off these evil days, or prevent their falling so heavily on him, as otherwise they would, or at least prepare him for 'em in such a manner, as will enable him to support himself under 'em without being terrified or disturb'd by them.*

3. Sorrow is better than laughter, for by the sadness of the countenance the heart is made better.

3. *For the same reason the dispensations of affliction and sorrow from the hand of providence are often greater blessings than the contrary dispensations of joy and prosperity would have been. The latter seldom failing to make the temper gay, light and giddy; to render the mind too unsteady, and fluctuating for any thing great and manly to take root, and thrive in. While sorrow and affliction give a steadiness, and firmness to the mind, and make it a proper soil for the reception and nourishment of grave thoughts, virtuous dispositions, and brave purposes.*

4. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

4. *Accordingly wise men are never backward to go to houses of affliction and mourning, when humanity or any duty calls 'em; while fools never go, if they can avoid it, to any place where they will not be entertain'd with merriment and laughter.*

5. It

5. *It is better to hear the rebuke of the wise, than for a man to hear the songs of fools.*

5. 'Tis however better to hear the grave and sober conversation of sensible wise men, even tho' the subject of them shou'd be a reproof of our own follies, than the merriment of fools, tho' recommended by the charms of song and musick.

6. For as the crackling of thorns under a pot, so is the laughter of fools: this also is vanity.

6. For such merriment may be deservedly compar'd with the crackling of thorns, while they are blazing under a pot. The noise and light of which, while the blaze continues, are wonderfully pleasing to children and childish people. But as soon as that is over, every thing which was pleasing is gone, and the hearth is again cheerless and dark. This also therefore is to be condemn'd as vanity.

7. Even a sensible man will be the author of oppression, when a gift hath perverted the understanding.

7. 'Tis not in vain that the law requires judges to be men hating covetousness, (Exod. 18. 21.) and repeatedly commands them not to take gifts, (Exod. 23. 8. Deut. 16. 9.) For gifts have a wonderful influence over men's minds, (Prov. 18. 16. and 16. 8.) even so far as to be capable of influencing men to countenance oppression, or to be the principal authors of it, tho' were they disinterested they would see plainly that justice wou'd decide otherwise than they do.

8. The conclusion of a parley is better than the beginning thereof: in which 'tis better that the spirit shou'd be forbearing, than that it shou'd swell.

8. The

8. *The conclusion of an affair, which requires a debate, is better than the beginning of it. For in the course of a debate things often unexpected start up and create difficulties, if not disagreement. In which case 'tis much better to command our temper, and keep ourselves calm, than to swell into a rage, which will make us talk unadvisedly, and determine imprudently.*

9. Let not thy spirit disturb thee so as to throw thee into anger; for anger resteth in the bosom of fools only.

9. *'Tis wou'd be wisdom indeed on all occasions to keep ourselves from being stirr'd into a passion, and giving way to the impulse of anger: for the man may with certainty be pronounc'd a fool, who suffers anger to harbour itself in his breast for any long time; anger always either finding men fools or making them so.*

10. Say not thou, what was the cause that the former days were better than these? for there is no wisdom in asking this question.

10. *There is no wisdom in the queries men are often making concerning time past: how it comes to pass forsooth that the world went so much better with our forefathers, than it does with us. For we can never be thoroughly ascertain'd of the fact. We know, we see, we feel the inconveniences of our own times. When we consider 'em therefore we view them in their full proportion, and perhaps amplified by that self-partiality, which makes every one think his own burden the heaviest. But we hear only of the inconveniences men struggled with in times before us; and probably we hear but a small part of the complaints they made. Certainly their being at such a distance from us makes 'em appear less than they wou'd do, if near at hand. These enquiries then may disturb us, but they cannot either inform or satisfy us.*

11. Wisdom is good in an inheritance; and with respect to them who
are

are in prosperous circumstances it has a farther advantage.

12. For tho' money and wisdom are equally a defence, yet wisdom by the superiority of its knowledge improves the life of them that have it.

11, 12. *Wisdom, and possessions of land, or money are equally a protection, and defence against the necessities and hardships which men destitute of these advantages are expos'd to. But wisdom has in one respect greatly the advantage of riches; enabling the man who is possess'd of it to enjoy life with true dignity, and satisfaction; while the man who is possess'd of riches without wisdom, may live in pomp without credit, or true enjoyment.*

13. Observe the working of God; ††H but who for no one can make straight that which he hath made crooked.

13. *Be attentive to observe the working of God's providence, and careful to co-operate with it. For no one can cross his will, or alter his purpose. Whatever he has determin'd shall come to pass, and what he refuses to concur in will never be effected.*

14. In the day of prosperity enjoy prosperity; but in the day of adversity consider. Surely God has set these one against the other in such a manner that men may find nothing besides him to trust to, or depend upon.

14. *What, think you, is intended by God in his various dispensations to mankind, whom he indulges to-day in prosperity, and visits to-morrow with adversity, but that by this mixture of fortune we shou'd be led to discern how little we can do for ourselves, and how entirely we depend on him? Enjoy thyself then in prosperi-*

ty with thankfulness; but in adversity consider what reasons God may have for sending on thee this affliction.

† H. all

§ H. there
is

15. Among † the things I observ'd in the days of my vanity, § I have seen a good natur'd man undone by his good nature, and a violent oppressive man thriving by his oppressive dealings.

15. In the days of my vanity I had occasions of observing good natur'd men led by the benevolence and generosity of their temper into such a profusion of kind offices to their friends and neighbours as wasted their estate, and reduc'd them to poverty; while many of another character by their violent, harsh, and oppressive treatment of all who had concerns with them increas'd their fortune and continued in prosperity.

16. Be not overmuch good natur'd, tho' thou be not niggardly sparing: why should'st thou wast thyself?

16. Do not, to avoid the fault of niggardliness and covetousness, run into the other extreme and suffer thy good-nature to carry it's generosity further than prudence will allow. Why should'st thou impoverish thyself?

17. Be not over violent in managing thy affairs, tho' thou be not sottishly indifferent about 'em: why shouldst thou die before thy time?

17. Do not, to avoid the fault of being stupidly careless, and indifferent about thy affairs be too harsh, and rigorous in the management of them. Why shouldst thou expose thyself to a violent, and untimely death?

|| H. take
hold of one
and not with
old thy hand
from the other

18. 'Tis good that thou || be moderately careful in this latter respect, and not forbear a reasonable indulgence of thyself

thyself in the former ; for he that feareth God shall be brought happily thro' the exercife of both.

18. *With regard to both these points of conduct, let thy temper be guided by the rules of moderation. Do not refuse to indulge thy good nature in proper instances, nor to take a reasonable care that they with whom thou hast dealings do thee justice. And be confident that while thou doest this in the true fear of God, with a sincere desire of glorifying him by promoting the welfare of his creatures, thou shalt be guided by his providence in such a manner as to obtain thy ends of doing good to others without hurting thyself. See Ch. 3. 14.*

19. A wise thrift establishes the prudent man more surely than riches do those who Lord it in the city.

19. *A man needs not however be solicitous to grow rich to make himself considerable, and gain the respect of his fellow citizens. For if he can hit the proper medium of being generous, and benevolent without extravagance, and imprudence, he will establish himself in the favour and good opinion of mankind more effectually than the rich man will do by his authority and profuse distribution of his wealth.*

20. But there is not a good natur'd man on the earth, who in the exercise of his benevolence ¶ does not sometimes ¶ H. does mistake his aim, and serve unworthy good and persons. mistakes not

20. *But such is the frailty and weakness of human nature, that there lives not a man so happy in his conduct and the management of himself as not to be guilty of frequent mistakes in the respects mentioned, and of bestowing his favours on such as are unworthy of them and withholding them from such as deserve them.*

21. Also

21. Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee.

21. There is an article however in which a man's good nature cannot be indulg'd too far: namely with regard to the things which are said of him by such as are about him. The principles of duty and gratitude are not always powerful enough to keep men within the bounds of a proper respect and behaviour to their masters, and patron. A reasonable command may be contrary to their perhaps unreasonable humour and judgment; or may be given at a time when their indulgence of themselves wou'd wish to be otherwise employ'd than in obeying it. In which cases a hasty unguarded expression may fall from em, capable of a construction which wou'd argue them guilty of a great ingratitude and want of duty, and yet may in reality be no other than an effect of that common infirmity of nature which we are all subject to, and which the most guarded among us can hardly at all times forbear shewing.

22. For surely thy own heart oftentimes hath known what have been the curfings of other people.

22. An observing man must recollect many instances of this kind within the circle of his acquaintance, in which he could not but condemn the speaker's want of temper and duty, tho' he saw at the same time reason to forbear censuring it so harshly, as to think it deserv'd a severe animadversion, or even the notice of the master.

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is not so corrupted, as it hath been lately said to be; and
afford us Grounds of believing that the Alterations, which
have been offered as Amendments of it, are indeed Corrup-
tions; and leave the Text worse than they found it.

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Thy Testimonies are my Study. Ps. 119, 99.

MSS. can, at most, but give a better sense than that which is found in the Text: but if that Text, wherever it is erroneous, can be so improved by a new combination of the very same Letters, without the least Addition, Transposition, or Alteration whatever, from which emerge other words perfectly clear and consistent; in that case, I say, MSS. are not very essential; for we may rationally conclude that without their assistance, we have attained to the very TEXT. DURELL in Pref. to Critical Remarks on Job, &c. sub init.

THE propriety of amending the sacred text *upon conjecture*, however earnestly contended for, is not yet, I presume, established so effectually, as to deserve we should give it a better name than that of an *Hypothesis*. As such then be pleased, reader, to consider it, while thou attendest to the following words of Bishop LOWTH, in the conclusion of his letter to Doctor EDWARDS, entituled, A larger Confutation of Bishop HARE's System of Hebrew Metre.

‘ When an Hypothesis comes strongly recommended under the sanction of a great name ; when it is confidently appealed to as firmly, and unquestionably established, and urged as sufficient warrant for introducing, or even confirming emendations, and alterations of the Hebrew text of the holy scriptures ; the matter, however insignificant in itself, becomes of real importance in it's consequences, and merits serious attention, and a strict examination. And when men of learning, and genius misapply their labours, and throw away their abilities, in the pursuit of a mere shadow ; and by their example, and authority, draw after them younger students, capable of better things, into the same vain pursuit ; to convince them, and others of the delusion they are under, is saving useful hands to the public, and doing a general service to the Commonwealth of letters.’

TO

THE RIGHT HONOURABLE

THE EARL

OF

HARBOROUGH.

My Lord,

THE following Translations, Observations, and Reflections, (many of them at least) have been already laid before you in the conversations with which you have honoured me. — That they appear now otherwise than in conversation, is owing to your Lordship's persuation, and encouragements.

I Beg

(5)
I Beg your acceptance of them in their
present form; and hope they will not recom-
mend themselves less, when they shall be
read, than they did when they were heard.

I am,

Your LORDSHIP'S,

Most faithful,

And dutiful Servant,

Stephen Greenaway.

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THE author has been told by a friend, (who saw some sheets of the following piece, as they came from the press, that the edge of the reader's curiosity to examine what is contained in the book, will be entirely taken off by the declaration there made, 'That the author is but moderately skilled in the Hebrew language.'—He will think, 'tis said, 'That it can not be reasonable for him to spend his time in enquiring what may be offered by a novice, on points which have been so thoroughly considered by the fully learned.'—The author has great reason to respect this friend's judgment, and yet he persuades himself that in the present case he is mistaken.

When the reader recollects how often it hath been insisted on, that the Hebrew Text is too corrupt to be made intelligible, till it is amended by conjecture, and that KENNICOTT, LOWE, and NISPOLIN, have maintained this position, and mentioned particular passages as standing in need of such conjectural amendment, he cannot but have the curiosity to read what is said in favour of the text, by a man who offers to show him, that in the passages so pointed out, the text does not want amendment; that it is already intelligible; and as satisfactory, as agreeable to grammar, and as consistent with the context, and in most of them much more so, than it would be if amended according to the gentlemen's conjectures.

But must it not follow, that the man who sees what these great men did not see, is one of great learning?—Surely no. He may observe the propriety of reading interrogatively, what they read affirmatively; (See P. 96—98.)—or of considering a passage as spoken in an assumed character, instead of reading it as a part of the didactic dogmatical discourse of the author; (See Eccles. 8, 15.—to 2. 9.—and Eccles. 9, 4.—to 10.)—or the significance

cancy of a particle which they had overlook'd. (P. 92, and 327.)—or that a word, attentively considered in the several places where we meet with it, bears, and requires, in some of them, a meaning different from that which hath generally been given to it; (P. 99, 104, & *Prof to 2d. Part.*)—or that it alludes to some other passage of scripture; (P. 196, 260.)—or to some custom, by the consideration of which it may be cleared up; (P. 46.)—or that the difficulty arises only from a wrong division of the letters into words; (P. 124, 135, 159.)—or from the *Majorites* having erred in the punctuation; (P. 126, 132, 134.)—or from the neglect of applying the well-known rule concerning the change of one letter for another; (P. 65—78, 201.)—or lastly to the neglect of, or inattention to some common rule of grammar (P. 57;) and an observation of some or other of those particulars may be all that is wanted to clear up many of these passages, which have been accounted the most unintelligible, and consequently to stand in most need of correction.

Now to make these observations, requires not learning, but attention; and this is all to which the author of the following sheets pretends. — He has indeed in one or two passages observed a Chaldaism, which had been overlooked. But such as may have been observed by any one who is acquainted with the Chaldee only in its first elements.

The reader will not, I hope, think it either needless or impertinent, if I here mention to him what he will perhaps think a very important amendment of the translation before given of *Pl. 124*; nor will the reader, who is unacquainted with the Hebrew language be displeased, if he is hoped with being shewn what the construction of the original is from the translation of *Montanus*: *audientis orationem meam in non labis illi.* Aintworth renders it, 'Hearken to my prayer without lips of deceit.'—It may seem to have a plain meaning: yet to make out this meaning, we must admit a very unusual Ellipsis.

A young

A young man who was master of no more Hebrew than he had gained by reading the brief collection of grammar rules given by *Bylbaer* with his *Lyra*; and the first sixteen Psalms with *Bylbaer's Clavis*, came to his instructor, and desired him to explain the grammatical construction of those words in the 17th Psalm, which are now before us.—Being answered that perhaps no good account was to be given of it, he replied, 'may not *belo*, be read *bulle*,' a verb, *destroy*?—I believe the learned reader, who considers this question, will not give it the negative: but will be pleased to have so clear and satisfactory an account of the difficult text suggested to him. See the verse translated according to this observation. — 'Hear the right, O Lord; attend unto my cry; give ear unto my prayer; confound the lips of falsehood.'

Here then is an instance where a student, who most certainly had but a very slender knowledge of the Hebrew, happily hit upon the explanation of a text, which had escaped the notice perhaps of all the learned, who for many ages past had considered it before him.

Psalm 109, 14, hath given interpreters a great deal of trouble; but an observation made by *Schultens*, and taken Notice of in *Taylor's Concordance*, makes it very clear. '*Schultens* upon Job. 16. 8, ingeniously conjectures the word here may come from *chash*, (chaff), and that *caph* is a note of likeness. Thus, *My flesh is like chaff without fatness*.'—*Schultens's* having remarked any thing is indeed no proof, that a man with a moderate share of learning was capable of observing it; but I can assure the reader, that the same remark was made by a man of very moderate attainments, who had never seen it, either in *Schultens*, or *Taylor*.—It will, I hope, be pleasing to thee, reader, to see this clear explication of the text: and it is another instance added to the many given in the following sheets of texts, obscured by an improper punctuation, and a wrong division of the letters.

Be pleased, reader, to say whether the amendments proposed to the common reading of *Homer's Iliad*, in P. 268,

P. S. It will not be perhaps a disagreeable amusement to the reader to bestow the attention of a minute or two more on this passage of Horace. Dacier gives us his own grammatical construction of it, and that of Sanadon, 'see, says he, the construction of the four verses. Et si manus tua immunis tetigit aram, molli-
'bit iniquos penates farre pio, & saliente mica, non
'blandior futura cum sumptuosa hostia.' Is this natural? What is there in Horace which either requires, or will justify the introduction of *futura*, & *cum*? Sanadon, he tells us, construed it, 'Si tua manus aram
'immunis (sceleris, aut vitii) tetigit, non blandior
'molliverit aversos penates cum sumptuosa hostia, quam
'cum farre pio, & saliente mica.' Is there another instance to be given of *quam* understood in a like case? And these unnatural constructions are supposed necessary, because otherwise *sumptuosa hostia* cannot be the ablative case; and it is supposed necessary that it should be an ablative, because otherwise *a* in *sumptuosa* would be a short syllable in a place where the verse requires a long one.

Dr. Bentley observes that Horace has a short syllable in the same part of verse 17th. of ode 5th. of this book.

Si non periret immiserabilis—.

He observes farther that *a* in *sumptuosa* here is indeed to be taken for a long syllable, made so by it's position, before two consonants in the beginning of the next word. A case he tells us often to be met with, as E. G. in Mart. L. 5. Ep. 66, or 69, or 70.

—'Romana stringis in ora!

On which Raderus observes, 'ad imitationem græcorum facit, qui vocalem extremam præcedentis verbi
'sape tendunt, cum geminantur consonantes primæ sequentis

‘quentis dictionis. Exempla plura reperies apud Hor-
‘merum, et alios. Virgilius prævit Martialem.

‘Ferte citi flammæ, date tela, scandite murum?’

Pierius here informs us, that the same care to avoid what they apprehended would be a false quantity had led some copyists to do wrong in his opinion to Virgil’s expression in this verse. ‘In Romano Codice, in Mediceo, & quibusdam aliis legere est *et scandite*. In oblongo *ascendite*: quia scilicet veriti sunt *tela* ultimam corripere, quum nonnulli judicaverint *s* in *scandite*, & similibus spiritum esse potius quam literam, ut eo loco *ponite* *spes* pone. Sed enim quamvis non negarim aliquando solitam elidi, hoc tamen loco facere positionem crediderim potius quam vel *et scandite*, vel *ascendite* legerim. Ipsa enim loquentis festinantia cum trepidatione, membra hæc dissoluta exposcere videtur.’

We see that the practice of making a short vowel long by it’s position, when the following word begins with two consonants, is considered by him as undoubtedly allowable; the scruple by which he supposes the copyists were led to write either *ascendite*, or *et scandite* being entirely owing to some doubt concerning the power of the letter *s*. But this scruple cannot in the least affect this passage of Horace we are now speaking of. For the word following sumptuosa does not begin with *s*.

Virgil has also another verse which deserves our consideration.

Terrasque, tractusque maris—Ecl. 4. 51.

Here one is ready to determine, without the least hesitation, that a short syllable is made long by the following word beginning with two consonants; till we read (Mancinellus in the commentary ascribed to Ascensius on the text) ‘*que particula a Virgilio fere communis ponitur ut hic terrasque tractusque—quod si pro-*

‘nis principio posita ; quam tamen positionem non omnes approbant ; adducam illud 3 *Æneid.* (v. 91.)
‘Liminaque laurusque dei.’

But why may not the figure Cæsura account for making the short syllable *que* long in this verse, as it does a hundred other short syllables in other verses ? Will any one pretend to talk of Virgil making *a* in *gravia* common because we read in him

Dona—auro *gravia*, fectoque *elephanto* ? *Æn.* 3. 464.

We are not then under any necessity of perplexing, and embarrassing the construction of Horace’s language by supposing *hostia sumptuosa* to be the ablative case. We have authority enough for reading the last syllable of the adjective as long, tho’ we make it the nominative. It may be farther observed that the *pause* at the end of the *Penthemimer* in the *Alcaic* verse makes the licence in question the more allowable here. What Dr Clarke says in his note on *Il.* 1. 51. of the last syllable of every verse seems to be in some measure applicable to the last syllable of the *Penthemimer* in the *Alcaic* verse. ‘*Ultima cujusque versus syllaba, qualiscunque ea sit natura, & a qualicunque incipiat versus sequens, non (ut grammatici loquuntur) communis, sed semper necessario longa est ; propter pausam istam qua, in fine versus, syllabæ ultimæ pronuntiatio necessario producitur.*’

On the whole ’tis hoped the reader has seen sufficient grounds of satisfaction, that the boy, who on the strength of the rule of position delivered in the *Prosodia* taught in our schools, ‘*si prior distinctio in vocalem brevem exeat, sequente e duabus consonantibus incipiente interdum—producitur*’ confirmed by the instance of ‘*Occulta spolia*—’ from *Juvenal*, should construe *hostia sumptuosa* as the nominative case, would pass a right judgment on his author, where men of the greatest learning, for want of a proper regard to this rule have misrepresented, and disfigured him.

Here reader is a vacant page. Permit me to fill it with an essay towards a translation of Ps. 84. 5, 6, 7. All interpreters have appear'd embarrassed with the obscurity of this passage. On which Houbigant does not fail to triumph, and display the corruption, as he will have it, of the text, and the sufficiency of his own abilities to correct it.—‘Hunc locum recentiores, antequam interpretarentur, adirent sane ad veteres, atque ex iis scripturam, si fieri posset, bonam eruerent; aut certe faterentur contextum esse, ut quidem nunc jacet, inexplicabilem. Nos quidem partim ex veteribus, partim ex ipsa sententia sic emendamus—’ and then gives a reading of the text—not worth our notice.

Bishop Hare observes—‘hac periodo videtur allusum ad rem iis temporibus satis notam, quæ cum nobis ignoretur, obscura nunc sunt, quæ tum forte, cum scriberentur, erant intellectu facillima.’ Whether the circumstance alluded to is the favour shewed by God to Abraham during the time of his sojourning in the land of Canaan, ‘when coming from Charran he pass’d thro’ the north part of Canaan, thence to Sichem, and the plain of Moriah (or Moreh) : where finding no place to inhabit, he departed thence to Bethel, and Hai : and so from nation to nation, to discover, and find out some fit habitation : from whence again, as it is written in Genesis the twelfth, “he went forth, going and journeying towards the south,” and always unsettled : By occasion of which wandering to and fro’, some say, the Ægyptians gave him, and his the name of Hebræi.’ Raleigh’s Hist. Pt. 1. B. 2. Ch. 1. § 3.—do thou, reader judge. But be pleas’d to observe I. that the word, which we in the beginning of the 6th. verse translate *passing*, or *going thro’*, is the same which, with different points, is in Gen. 14. 13. rendered (Abram) *the Hebrew*. II. That the word we translate *pools* signifies most commonly *blessings*

blessings. III. That the word translated by us rain, or water is in Gen. 12. 6. Moreh the name of the place, where God first favoured the faithful Patriarch with the assurance that his seed should possess the land; and where, in consequence of this promise, he erected the first place of worship in the land. IV. That the word which we render appeareth may have the letter he taken from it's end, and set before the beginning of the next word, (where it will stand very well,) and will then signify fearing.

Paying a just regard to these observations, we may translate the verses in question. 5. 'Blessed is man, when thou art his strength. The heart of such men is well instructed with lessons of wisdom. 6. They set the Hebrew in the valley of Bacha' before their eyes (as a pattern for them to follow,) and (have always in their view) the blessings, which he was favoured with (Heb. cover'd with) at Moreh. 7. They go from strength to strength, every one who walketh in the fear of the God of Gods (which dwelleth) in Sion.'

Here *mesbilloth* is read with a *shin* instead of a *samech*, the plural fem. of *maschal*. Perhaps this plural fem. is not read any where else. But it cannot be reasonable to reject it here for that reason, when there are so many words in the language, which have both the masculine and feminine terminations, (see Walmuth Reg. 19. Memb. 7. n. 2. where are mentioned 47 which have them) and when the context otherwise insurmountably obscure, is so well cleared up by it. No construction is given of any other word which can in any wise be called a forc'd one. And we have a circumstance in history alluded to very proper for the place in which we find it. Indeed it would be difficult to mention another which would so instructively illustrate, and so strongly enforce the sentiments which the author would impress upon his reader.

I have followed our last translators in—the valley of Bacha' because interpreters are so little agreed what valley the Psalmist speaks of. Such as suppose it to be the same with the valley of Rephaim do it only on a con-

jecture form'd from a comparison of 2 Sam. 5. 22, 23. with Josh. 15. 8. And such as tell us it had it's name from this sort of *trees*, or that sort of *trees*—or from being *desitute* of water, or *drench'd* with water, only shew that they have nothing certain to say of it. They too, who render it the vale of *weeping*, or of *tears*, are at a loss to give us a satisfactory account where it lay, or why it should be so called.

Reland, when he is speaking of the *vallies* of Palestine, takes no notice of any *valley* called *Bacha'*; but says much of a *valley* called Berachah, which he thinks was somewhere in the neighbourhood of Hebron. It was certainly in the neighbourhood of Tekoah, 2 Chron. 20. 20. consequently near Mamre. Perhaps this valley of Berachah, the vale of Hebron in Gen. 37. 14. and the *plain* or *plains* of Mamre in Gen. 13. 18. and Gen. 18. 1. are all the same *plain part of the country*, which lay below Hebron and Tekoa.

Now, if the *valley of benediction* was also the *vale* or *plain of Mamre*, it was the place in which Abraham received the most frequent, and most extensive promises of God's blessing. And it is therefore with the greatest propriety mentioned as the situation in which God's devout servants delight to view the faithful Patriarch. 'They set Abraham (and the favours bestow'd on him) 'in the valley of benediction before their eyes.' But there was another place eminent also for the gracious promises given to Abraham by his divine master; viz. Moreh near Sichem, the first place where he rested himself on his entrance into Canaan; where 'the Lord appeared unto him, and said, unto thy seed will I give 'this land.' Gen. 12. 7. This therefore is also mention'd as occurring to the thought of a good man, when he is supporting himself, and confirming his faith by the consideration of the favours vouchsafed to this father of the faithful. 'They keep also in their view the blessings 'with which he was covered at Moreh.' It naturally follows--'They go from strength to strength (they advance 'from one degree of piety to another) fearing the God of 'Gods which dwelleth in Sion.' Here the verb is plural,

ral, the nominative case singular agreeable to the observation in P. 58. of the notes following.

But the reader will ask how what has been said of the valley of *Berachab* concerns the text we are considering, which speaks only of the valley of *Bacha'*: which has an *aleph* instead of an *he* for it's last letter, and wants a *resh* in the middle. Be it observed in answer, that the difficulties respecting this valley do not affect the interpretation given of this passage: which may be just, whatever account is to be given of the valley of *Bacha'*. But it is also submitted to the reader's consideration whether, notwithstanding the difference of letters, *Bacha'* may not intentionally be written for *Berachab*. The *aleph* for the *he* at the end of it is too common a change to be made an objection. And when we consider what is quoted from Bishop Lowth, and Abarbanel in the following preface P. 17. &c. of the licenses taken by the Hebrew poets (—voces nonnunquam vel detractis quibusdam syllabis diminuunt, vel adjectis augent) we can hardly disallow the Syncope supposed in *Berachab* by omission of the *resh*.

We have, if Bishop Patrick is not mistaken, a precedent of it in Deut. 4. 48. 'The mount here called *Sion*, says he, is not that which was so famous in after times,—for that was on the other side Jordan, and is written with different letters (sc. with a tzade instead of a shin): But in all probability is a contraction of *Sirion*.—For the bounds of this country are so described Ch. 3. 8, 9, 12. to extend from the river Arnon to mount *Hermón*, which is called *Sirion*.' 'Tis certain the same place is meant in both these passages. There is indeed, besides the omission of the *resh*, an *aleph* in one more than there is in the other. But *aleph* is one of the quiescent letters, which, says Wasmuth, Reg. 31. Memb. 2. 'sæpe eliduntur, vel abjectæ sunt;' and he gives several examples of it. Perhaps such instances as these should teach us not to make it a matter of wonder, or a ground for charging the text with corruption,

when

when we find a name in one place written differently from what it is in another.

Be here too considered the plural noun *Gedoth*, which signifies the *banks* of a river in Josh. (ch. 3. 15. &c.) and Isai. 8. 7. The lexicons make it the plural of *Gedab*, which signifies a *kid*. But what analogy is there betwixt this plural and this singular? How much more reasonable would it be to make it a contraction of *Gederoth*, i. e. the plural from *Geder* a *wall*, *hedge*, or *fence* intended to keep any thing within its proper bounds, as *folds* do sheep, or *banks* rivers?

Be pleased, reader, to observe that if this account given of Ps. 84. 5, 6, 7. may be admitted, we have in it an instance, which should make us very careful how we venture to correct the scripture by conjecture on a notion of it's being otherwise inexplicable. Here is a passage, which had as fair pretensions to be so accounted as any which can be produced, and yet at length appears to be very sound, and uncorrupted.

Be pleased too to observe, that the account given of it is no other than such as may be expected from proper attention, tho' unaccompanied with great learning.

See ! reader, more vacant pages ! Dost thou not smile, and think of 'more last words of Mr. Baxter ?' Spect. v. 7. No. 445. Let thy good nature however prevail on thee to have patience with me, while I endeavour to fill these pages with somewhat worth thy perusal.

The 65th Psalm seems to be highly deserving of our attention, as a pious address to God to hasten his work, and bring on the restoration of all things, which he had promised by the mouth of his holy prophets. Acts. 3. 21. Permit me to submit to thy judgment a translation of it with a paraphrase.

It seems to have been written during the 70 years captivity, while the temple lay in ruins, desolate, and unhallowed either by sacrifice or prayer. This silence, and disuse of the temple the psalmist complains of ; begging that God would shew himself ; and hasten the time of which it was promised that his house should be a house of prayer to all people. v. 1, 2. In the third he acknowledges that their sins have justly estranged God from them, and intreats the Redeemer to come, and deliver them from the guilt and punishment of their transgressions. In the four following verses he prays for the promised restoration ; and concludes with giving us in the remainder of the psalm, a beautiful description of nature in her renewed state, when God incarnate shall converse personally with his church triumphant on the earth, and 'the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' Rom. 8. 21.

PSALM 65.

1. Silence, depart ! exalt thyself, O God, in Sion, that vows may be offered to thee. 2. Hear prayer ; let all flesh be admitted to thee. 3. The proceedings of iniquity have prevailed because of our transgressions : come, atone for them. 4. Let every one who shall purify himself be permitted to approach thee ; let him dwell in thy courts. Let us be filled with the goodness of thy house, sanctify thy temple. 5. 6. 7. Fulfil our expectations by working the wonderful works of thy righteousness, O God of our salvation, giving the grace of faith to all the ends of the earth. Bring on the distant day, the day which perfecteth, in it's full power, furnished with strength, calming the noise of the seas, the noise of their waves, and the tumult of the peoples. 8. Then shall the inhabitants of the uttermost parts of the earth reverence thee thy tokens. From the rising

rising to the setting of the sun they shall sing praise to thee. 9. Thou visitest the earth, and conversest freely in it. Thou enrichest it with the river of God (kept) full of water. Thou providest them food, and dost graciously thus provide it. 10. Thou waterest the furrows, and caulest the clouds to fall; moistening them with gentle showers, and blessing the fruits which spring from them. 11. Thou encompashest the years with thy goodness as with a crown; and thy clouds drop fatness. 12. They drop on the pastures of the wilderness, and the hills rejoice on every side. 13. The pastures are clothed with flocks, and the vallies are covered with corn. Men shout, and sing.

PARAPHRASE.

1. Let not silence, O God, reign in thy mountain any longer. Exalt thyself, and admit the addresses of thy people. 2. Yea admit the addresses of all peoples according to thy word, 'that all nations shall come and worship before thee, flowing unto thy holy mountain.' Ps. 86. 9. II. 2, 2, 3. We have sinned, and done wickedly. To us therefore belongeth confusion of face; and Jerusalem, and thy people are justly become a reproach to all that are about us. But, O Lord, hear; O Lord, forgive, hearken, and do; defer not for thine own sake, O my God; cause thy face to shine upon thy sanctuary, that is desolate, for the Lord's sake. Dan. 9. 5, 7, 8, 16, 17, 19. 4, 5, 6, 7. Let every one who shall purify himself from his uncleanness, and iniquity be permitted to draw near to thee; let him dwell in thy courts. Let us, who are so prepared for the reception of thy favours, be filled with the comforts and graces attending the place of thy presence. Cleanse, and sanctify thy temple. Accomplish the wonderful works of thy righteousness, which thou hast taught us to expect, O gracious God, and let all peoples be called, and made partakers of thy covenant, and learn to live in thy true faith, and fear. Bring on that distant day, which thou hast made us to hope for; the glorious day, which will perfect the system of salvation, finishing the transgression, making an end of sins, making reconciliation for iniquity, bringing in everlasting righteousness, sealing up the vision, and prophecy, and anointing the most holy. Dan. 9. 24. Let the minds of all, who have hitherto resisted thy truth, and opposed the restoration of thy people, be softened, and drop their rage against us. Let them take a delight in bringing us to the land of our inheritance, and rejoice in seeing us restored to thy favour. 8. Then shall the inhabitants of the remotest corners of the earth be moved by these tokens of thy will, thus manifested by thy power, and providence,

dence, to fear thy holy name ; and all, from the rising to the setting of the sun, shall celebrate thy praise.* 9. And see ! the blessed time is come ! Thou deignest to visit mankind, and dwell among us ! (see Ps. 68. 18. and Jer. 31. 22. in p. 150. &c. following.) Thou enrichest the earth with the river of God, which thou keepest full of water for the healing of the nations, and taking away the poison of destruction, which the curse brought upon us. Ezek. 47. 9. Rev. 22. 2. Wild. 1. 14. Thou providest them food in the most gracious manner. In such a manner, as not only supports them plenteously, but also ministers most effectually to their entertainment, and pleasure in receiving it. 10. When men have tilled their land, thou seasonably moistenest it, and fittest it for receiving the seed. And when the seed springs up, thou with the most gentle rains nourishest it to perfection. 11. The year is ever encircled with the blessings of thy goodness, as with a crown of flowers throwing a lustre and beauty over it. From thy chariot wheels, passing thro' the clouds, drops fatness. 12. It drops on the pastures of the wilderness, and gives a face of joy and gladness to every hill. 13. The pastures are clothed with flocks ; and the valleys are covered with corn. Men shout, and sing.

If this translation and account of the Psalm be just, it appears that the composer of it was well acquainted with the doctrine, that God would redeem his people from their iniquities by Messiah THE LORD ; and that, in consequence of this redemption, the whole creation should be delivered from the miserable effects of the curse denounced upon it for man's transgression. But he seems not to have known that this blessed renovation of the world was to be postponed for some ages after the coming of THE LORD, that ' by the church may be made known the manifold wisdom of God.' Eph. 3. 10. He therefore supposes the effect to follow immediately on the exhibition of the cause ; and being full of the glorious idea, that God would create ' Jerusalem a rejoicing, and her people a joy' (Is. 65. 18.) he breaks out into the beautiful animated description of this golden age with which he concludes the Psalm.

This

Ezek. 37. 28. On which Mr. Lowth says, ' The conversion of the Jewish nation, and their being restored to their former state of favour, and acceptance with God, will be a work of providence taken notice of by the heathens themselves, who shall join themselves to the Jews, as the church of God, and the temple of truth, see ch. 36. 23.

This breaking off from their subject, and dwelling on an idea in some respect foreign to it, tho' arising from it, is a practice very common with poets : and we have a pleasing instance of it in Ps. 68. 13. where the psalmist, having occasion to mention the manner of a dove's alighting on the ground, is struck with the beauty of the image, when the lovely colours of a fine dove are seen at the same time that we have a view of her in the graceful movements of her settling on the earth, and therefore gives his reader a full description of the one, as well as of the other. But we will resume the consideration of this passage by, and by, when we shall have attended to a few critical observations proper to be offered to the reader respecting the translation already given him.

Be he pleased then to know that the first words of the Psalm are read : *lech domi* ; *hithhallel* (supposed to be with *be* instead of *gnain* for *hithgnalloh*) *'elohim* —. In the fourth verse *minni* is read as a preposition signifying *propter*, and *'atteh* as the imperative mood. The fifth verse is read *'asher yithbahar* —. In the sixth verse *mabtiha* is supposed to be the participle in *hiphil* ; or, if it shall be judged not allowable to read this participle without the *yod*, it may be read *mebatteh* the participle in *piel* : and the last words of the sixth verse with the first of the seventh are read *vejom rahhok*, *yom mecin ha'em* —. *Harem* is construed as an imperative ; or, if the *you* in it be urged as an objection, as an infinitive (of which there is at least one instance to be given Jer. 44. 25.) for the imperative.

If it be objected that the word signifying *day* is always written with *vau*, it is answer'd, this may be a mistaken notion. There are words which are written, generally perhaps, with the *vau*, which are sometimes found without it : so *on*. Deut. 21. 17. *dad* Lev. 20. 20. and 25. 49. *bor* Exod. 21. 33. Gen. 37. 24. (in each of which texts you have it both with the *vau* and without it.) *bbok* Ps. 148. 6. Exod. 30. 21. *kol* Gen. 27. 22, 45, 16. *Yom* therefore may be so written, tho' it's being so written may not before have been observed.

The word *dor* signifying a *generation* is used both with and without the *vau*. But it has not perhaps been observed to be used for a *house*, or *habitation* without it ; and yet it may be so used where it is little thought of. What strange forced interpretations are given us of Ps. 110. 7 ? And it is likely that all interpretations must be forced, and unnatural ; which can be given of it, while you read in it *bederech in the way*. But read *bederecha in thy house*, and you have a sentiment clear, and highly satisfactory, and edifying to the christian.

This Psalm is evidently a celebration of the glories of Christ's kingdom

kingdom, when established on the earth. Verses 6 and 7. 'He shall gather the lifeless members (of his church.) He shall take away thro' the whole extent of the earth the poison spread (by sin) over it. He shall give to drink from the brook in thy house, whereby he shall take away the poison.'

When we consider the manner in which the expression of *thy house* is used for the house of Israel, represented as called into life by the word of THE LORD GOD, and constituting a pure, and holy church to him, (Ezek. 37. 1—14,) we can hardly have a doubt what is meant by *gathering the dead bodies*. Read Mr. Lowth on Ezek. 37. 12. 'I will reunite you into one body, *ye nation*, who now lie scattered, and dispersed as the bones in a charnel house. Compare verse 21. In their state of dispersion, and captivity they are called *the dead Israelites* in Baruch ch. 3. 4. And their restoration is described as a resurrection by Isai. 26. 19: at which time *their bones* are said to flourish, or be restored to their former strength and vigour in the same prophet, ch. 66. 14. In like manner St. Paul expresses their conversion; and the general restoration which shall accompany it, by *life from the dead*. Rom. 11. 15.

When we read in Ezek. 47. 1, 8, 9. of 'waters which issued from under the threshold of God's house,' and 'that those waters were made to run over the earth,' and 'that wherever they came the waters of the earth were healed,' and 'that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live,'——we cannot be at a loss either to account for the expression of THE LORD'S TAKING AWAY THE POISON SPREAD OVER THE EARTH, or the means by which it shall be done; viz. by GIVING HIS CREATURES TO DRINK OF THE BROOK FROM GOD'S HOUSE.

The reader, it may be thought, little expected to find *you* and *she* in the texts in which they have been pointed out to him. But it is hoped he has now no doubt of their being there. He will be perhaps as much surprized to find *go* the locust, written without the *was*, in the passage we are now to attend to in Ps. 68. Let him be pleased to consider the following translation of the 11th, 12th, 13th, and 14th verses of it. 'The Lord gave the word of good tidings; (saying) Thou shalt defeat whatever is plotted against thee. Kings with their armies shall be put to flight: and the dwellings of their people shall be taken for a spoil. Deut. 6. 10, 11. Surely ye shall sit down in your allotments with the light movements of a dove, whose body appears like silver, and her wings shine with green and gold. The almighty Lord breaking and consuming the kings, as locusts do (the verdure upon) Salmon.'

How

Here is read verse 11.—'omer mebasser ; ve tateb (tar tateb) 'areb. The latter part of the 15th verse is read—be hittash legob tzalmon.

Pots seems to be a very untoward translation of *shaphatim* in verse 13. *Shaphat* is 'ponere intra certos limites, ut ibi maneat, at, & resideat ; colloare suis terminis aliquid, & certo, ac 'stato loco : ' and on Jerom's translation *inter terminos*, we are told 'videtur hic terminos sumi pro certo loco metis & limitibus suis eo prorsus modo distincto, quo hereditates suis terminis, & limitibus secernuntur.' see Robertson's Lexicon. Why do not we then translate it *boundaries*, or *allotments* ? We have in two other places a word, if not the same, yet of the same derivation ; and such as according to the idiom of the language may be supposed of the same signification : viz, in Gen. 49. 14. and Jud. 5. 16. in both which *boundaries*, or *allotments* seems to be a more proper rendering of *shaphatim* than what is given to it. In *Judges* it is asked of Reuben why he preferred an inglorious abiding in his own fields, where nothing was to be heard, but the bleating of the flocks, to the shout, and triumph of the war ? In *Genesis* Issachar is represented under the character of an ass resting quietly in his pasture with an absolute indifference concerning every thing else. Here be it observed, that the word used to express the ass's *couching down* properly signifies 'to lie down as beasts when resting themselves, or as a bird sitting on her young in the nest.' Taylor. It is used of a lion, Gen. 49. 9. and seems improper to be used when we speak of the uneasy situation of a beast *crouching* under a burden ; but most significantly expresses the satisfaction of an indolent, sluggish creature reposing himself at his ease in a good pasture. That part of the good tidings delivered by the prophet to the Israelites, which is contained in the 14th verse, is that they shou'd possess themselves of their allotments with as much ease as a dove alights upon the earth. And the poet's imagination, being forcibly struck with the idea of a fine dove in the action of alighting on the earth, sets it before the reader, shewing the bird in it's beautiful colours, as well as in it's graceful movements. We see her swiftly flying to the spot her eyes had marked, and hovering a few moments over it with expanded wings, on which the sun beams play, and give the most lively radiance, and lustre to their variegated colours of green and gold, made to shew themselves with more advantage by it's milk-white body. Nothing can impress us with a more lively sense of the ease, and rapidity with which the Israelites possessed themselves of Canaan, than the image of the dove swiftly flying to a spot of ground, and alighting on it. Nothing can more forcibly recall to our memory the words of the

historian,

historian, 'All these kings, and their land did Joshua take at one time, because the Lord God of Israel fought for Israel,' (Josh. 10. 42.) than the words of the oracle declaring, that 'the almighty Lord should destroy the powers they were to subdue as speedily, and as entirely as locusts, do the verdure of every place where they come.' Salmon was a mountain covered with luxuriant trees. Judges: 9. 48.

It is hoped then this hitherto obscure passage is cleared up to the reader's satisfaction. And, if it is, that he will make no objection to our reading *gab* in this passage, *for* in Ps. 110. 7. and *gom* in Ps. 65. 5. without a *vau*, tho' it hath not been observ'd before, that these words are to be so read.

The learned know that *Josh.* translated *poison* in Ps. 110. 6, 7. bears that signification in many other passages of scripture, and therefore may be so translated in this, if the context requires it, as is hoped, he is now satisfied it does. Be he pleas'd to consider if it should not also be translated to the same signification in Numb. 25. 4. The plural of this word here hath given a wonderful deal of trouble to interpreters, while they conceived it could not signify any thing but *heads*. The lively manner in which Mons. Houbigant has diverted himself with it is taken notice of in p. 7th. of the preface. And now the author finds himself in circumstances much the same with regard to this text, as he was in with regard to Ps. 40. 6. in p. 275 of the Reflections. Be pleas'd, reader, to admit the apology he makes there as his excuse here; and read *rasbe* as the plural of the word signifying *poison*, and all difficulties will vanish. We shall read, 'And the Lord said unto Moses, take all the *pests* of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, slay ye every one his men, that were joined unto Baalpeor.'

Here every thing is easy, and natural. The persons ordered to be hang'd were the lewd idolatrous fellows whose conversation, and example *poisoned* the manners of the people. And accordingly Moses gave orders to the judges to slay all that had 'joined themselves to Baalpeor.' We have the same word used in the same manner in Acts 24. 5. 'We have found this man a *pestilent fellow*, and a mover of sedition—'. The Greek word translated *pestilent fellow* is *loimos*, which Scapula tells us, is 'pestis:—metaphorice res etiam, aut homo loimos vocatur, & pestis idem apud latinos pro pestilente, & exitiali.' In Polon Acts 24. 5. We have 'Sic Cicero dixit *pestem civitatis* pro Rabirio; *pestem patriæ* pro Seltio, *pestes imperii* pro Dictaro. Sic *scelus* pro scelcrato.

P R E F A C E.

Learned Reader,

THE man who submits the following sheets to thy perusal is very sensible that thou canst not read many of them without discovering, that he is no great master of the Hebrew language. *Why then does he presume to offer to the world translations of scripture so different from those which have been made by men of the greatest attainments in this kind of learning?* To this he answers, that, reading his bible with attention and humility, he thinks he has been enabled by the holy Spirit of God (who is often pleased to work by the meanest instruments) to see what has escaped the notice of those great masters. *Does he think then that he is favoured by the spirit of God with any special illumination more than is vouchsafed to, or may be expected by any ordinary Christian?* No, by no means. He has indeed sometimes, (when, after long ruminating on an obscure passage, and perhaps even after he had desisted from the consideration of it, it has recurred to his thought free from the obscurity which covered it before) pleased himself with applying in some sort to himself the words of Jacob to his father Isaac (Gen. 27. 20.) 'the Lord brought it to me,' but without the least thought that

he had received any greater favour, than will certainly be vouchsafed to every Christian, who with a due reverence and humility applies to the holy spirit for his direction and help.

If the translations are not agreeable to the just rules of interpretation thou wilt, with good reason, reject them. If they are, I hope, thou wilt admit them. It is hoped too thou wilt not reject what is said concerning the use of one letter for another, merely because the notion is carried farther than the readers of scripture before him in these last times have carried it. Be pleased to give the instances brought in support of it a due consideration, and perhaps thou wilt be satisfied, it deserves all the regard claimed for it.

A point of this consequence cannot be made too clear. Let me hope then that the reader, notwithstanding he has had so much of it already, will not be unwilling to consider with me another text, viz. Jer. 17. 13. And the rather because it is perhaps one of the most plausible of those, which Mr. BLAYNEY tells us he has corrected by the help of manuscripts. ‘Thirty eight, says he, perhaps forty manuscripts, among which are those of the best note, and two printed editions confirm’ the reading which the Masorites have given us in the margin,

i. e. they read a *vau* instead of a *yod* before the word which Mr. B. translates *revolters*. 'They shall be recorded in the earth as revolters' says his translation; and his comment 'The meaning undoubtedly is, that those who deserted **Jehovah** should have their names recorded, and transmitted to posterity with infamy, as revolters, and rebels against their rightful sovereign.' But **Monf. Houbigant** here asks, what is meant by being *recorded in the earth*; and asserts that the Hebrew signifies *is reckoned among the living*; and I know not on what grounds we can say it does not so signify; and then his farther observation may deserve to be admitted, that it is an expression 'no where used of the wicked, who are generally threatened to be *cut off out of the land of the living*.' His supposition too that the text wants some kind of correction may be admitted.

But surely he deals too violently with it when for *in the earth*, he reads *out of the earth*; and for *yiccathebu*, *yiccarethu*. The prophet indeed in all probability did intend we should understand him as saying *shall be cut off*, which is the english of *yiccarethu*; but it is not likely he intended this word should be read in his prophecy, when he wrote the other. It is more likely he wrote a *caph* for a *koph*, i. e. *yiccathebu*, for *yikkathebu* which

a 2

signifies

signifies the thing wanted, *shall be cut off*, as well as *yicdarethu*. But after this, what shall we do with *in the land*, if we will not take Mr. HOUBIGANT's correction *out of the land* for it? We must recur to the first word in the verse, and neglecting the correction made by the *Masorites*, confirmed by the manuscripts, and approved by conjecture read as we find it in the text, only changing a *samech* for a *shin*, *yeshure* upright, *morally good*. 'Thus the Lord is right. Deut. 32. 4. Ps. 25. 8. and 92. 15. Thus a person who acteth sincerely according to truth and righteousness is *straight and even*. Job 1. 1. and 8. 6. and 23. 7. Ps. 11. 7. and 37. 37. &c. &c. Taylor Conc. And then with no other correction but the change of the two letters (viz. *koph* for *caph* in *yiccathebu*, and *shin* for *samech* in *yeshure*) we have a text will run——'they who are *morally good* in the land shall be cut off, if they shall forsake the Lord the fountain of living waters.' And thus we get rid of an impertinent correction which HOUBIGANT would intrude on us, when he says, 'Melius — *rim* in statu absolute.' For before *baarets* the word should be, as we find it, in a state of construction.

But do not, candid reader, neglect to observe here, how little we have been obliged to 'the thirty eight, or forty manuscripts,'
tho'

tho' 'among them are reckoned those of the
'best note.'

That *inaccuracies*, and *improprieties* of various kinds will offer themselves in this publication is too certain. The publisher wishes the good natur'd reader would admit, as some sort of an excuse, the want of Hebrew, and Greek types, — his being, during the whole time of it's printing, at a distance from the press, — and his finding himself under the necessity of writing, as the press went on. For when he went to the press with the first sheet of this last publication, he thought of printing four sheets only. And consequently, when he suffered himself to be engaged farther than he had provided for, whatever was to be added, must be hasty, incorrect, loose, and desultory.

He hopes however that the observations here offered to the reader are worthy his attention; that many important obscure passages of scripture are explained; that many objections to the purity of the sacred text are refuted; and that many corruptions attempted to be introduced into it are properly exposed, and excluded. If these things are performed to his satisfaction, the good natur'd reader will not find fault with the guide that conducts him happily thro' an intricate
road

road, because he is not exactly and smartly dressed.

In p. 188, it is supposed that the Jews had in a great measure lost the true understanding of their scripture, before the first part of the translation, called the Septuagint, was made. And the author proceeds to say what he thinks will prove it.

But Mons. Houbigant, who has a strange faculty of leading every one who pays attention to him out of his way, drew us along with him till we seemed to have lost sight of the Pentateuch before we had finished the observations intended to be made on it. But we had rambled together till we had run such a length, as made it very proper for us to stop, and ask the reader if he was not tired, and if he would be contented to go on farther. Had we resolved to proceed, the change of letters taken notice of in Is. 6. 13. (p. 285.) would have led us to consider Ps. 84. 5, 6, 7. and, when we were so near it, we should have taken notice of some difficulties in Ps. 81. 5, 6, 7. At the end of which Psalm Mr. H. has an absurd proposal to read *truph* for *trur*, which would have led us to the Pentateuch again; viz. to Mons. and the Kenite in Numb. 24. 21, 22. From hence we should have

have proceeded to ch. 25. 4, 5. Where Mons. HOUBIGANT is extraordinarily inventive; and indeed *out does* his usual *out doings*. He tells us 'the antients shew us our present text is faulty. For one of them says one thing, and another another: but none of them agree with our text. It seems they none of them understood it better than our critick. And straying out of the right road by different ways, lead him a fine dance, who thinks it worth his while to skip after each of them; and, culling this word from one, and that from another, a third from the Hebrew text, and a fourth from the Samaritan, with two letters from his own conjecture, makes a new text of 114 letters instead of 83, and the whole as curious a composition as Scaramouche's **Tabac de mille fleurs*. And THUS is our bible to be corrected! The consideration of Numb. 25. 4, 5. would have brought on an explanation of Ps. 110. 6, 7.

The

* 'It is reported of *Scaramouche*, the first famous Italian comedian, that being in *Paris*, and in great want, he thought himself of constantly plying near the door of a noted perfumer in that city, and when any one came out who had been buying snuff, never fail'd to desire a taste with them. When he had by this means got together a quantity made up of several different sorts, he sold it again at a lower rate to the same perfumer, who, finding out the trick, called it *Tabac de mille fleurs*, or *snuff of a thousand flowers*.—Spectator. N^o 283.

The ignorance of the Jews with regard to the language of their scriptures being shewn to have been very great, so early as the time of making their translation of the Pentateuch it will be little matter of surprize that both their later translations into Greck, and the translation of the Hebrew itself, from letters unpointed to such as have points affixed to them, (neither of which, nor any part of them was made probably before the time of ANTIOCHUS EPIPHANES,) should be every where mistaken, and incorrect. Here would have been opened an ample field of Reflections and Observations.

All to be observed from it at present is, that the reader may justly expect to find numberless passages of his bible capable of a very *different*, and much more satisfactory explanation than hath been given of them hitherto.

And here a text suggests itself, on which so great a stress hath been laid in favour of conjecture, and the supposed corruption of the Hebrew text as gives it too much consequence not to be taken notice of in this publication, even tho' there is a hazard that it may lead us into another ramble which will not be soon brought to it's end. Dr. RANDOLPH on N^o 115. of his 'Prophecies—of the 'N. T. compared with the Hebrew original'

nal' observes that 1. Cor. 2. 9. ' agrees not
 ' either with Heb. or Sept. (of II. 62. 4.) or
 ' any other translation now extant. Nor is
 ' it possible either to make sense of Heb. or
 ' reconcile the old versions either with Heb.
 ' or with another:—no sense can be made
 ' of the Heb. but by a very forced construc-
 ' tion.—It is reasonable to suppose that the
 ' Hebrew text has been here greatly corrupt-
 ' ed.—See Bishop Lowth Not. on Isa-
 ' iah. KENNICOTT Dissert. S. 84. 7.

Bishop Lowth says, "The citation is so
 ' very different both from the Hebrew text
 ' and the version of LXX, that it seems ve-
 ' ry difficult, if not impossible, to reconcile
 ' them by any literal emendation, without
 ' going beyond the bounds of temperate cri-
 ' ticism. One clause, "neither hath it en-
 ' tered into the heart of man," (which, by
 ' the way, is a phrase purely Hebrew, and
 ' should seem to belong to the prophet,)
 ' is wholly left out; and another is repeated
 ' without force or propriety, viz. "nor per-
 ' ceived by the ear," after "never being
 ' heard:" and the sense and expression of the
 ' apostle is far preferable to that of the He-
 ' brew text. Under these difficulties, I am
 ' at a loss what to do better than to offer to
 ' the reader this, perhaps disagreeable, alter-
 ' native: either to consider the Hebrew text
 ' and LXX in this place as wilfully disguised
 b and

and corrupted by the Jews; of which
 practice, in regard to other quotations in
 the New Testament from the Old, they
 lie under strong suspicions: see Dr. O-
 WEN, on the Version of the Seventy, sect.
 6.—9: or to look upon St. PAUL's quo-
 ration as not made from Isaiah, but from
 one or other of the two Apocryphal Books,
 intitled, *The Ascension of Esaiab*, and *The*
Apocalyps of Elias, in both of which this
 passage was found; and the Apostle is by
 some supposed in other places to have quo-
 ted such apocryphal writings. As the first
 of these conclusions will perhaps not easily
 be admitted by many; so I must fairly
 warn my readers, that the second is treated
 by JEROM as little better than heresy. See
 his Comment on this place of Isaiah.

Dr. KENNICOTT tells us, 'JEROM sharp-
 ly reprehends those, who thinks St. Paul
 quoted 1 Cor. 2. 9. from some apocryphal
 writing, and not from the original text.
 Nor is it very difficult to account for the
 difference between the Apostle and the
 Prophet, according to the text as we now
 have it, if we will only grant that there are
 passages in the Old Testament altered to
 make them disagree with the New. And
 this text, I think, furnishes a proof of an
 alteration made; as the Jews speak, with
 a prudential view. For nothing can justify

' a suspicion of unfair dealing more, than
 ' words without meaning. For who can
 ' think that any author, much less such a one
 ' as our sacred writers are, could write, *Et*
 ' *a seculo non audierunt, neque perceperunt auri-*
 ' *bus; oculus non vidit Deum præter te faciat*
 ' *expectanti ipsum?* For this is the literal
 ' translation of the present Hebrew text given
 ' in the interlineary version. Words which
 ' could never have been explained, if we had
 ' not the Apostle's authority to warrant our
 ' notation of them. But he recites them
 ' in such a manner as enables us to reduce
 ' the scattered atoms into their proper order,
 ' and restore to the passage its original beau-
 ' ty.

Here we have a text pronounced to be ab-
 solutely destitute of meaning; but perhaps
 pronounced to be so too hastily. It will be
 acknowledged that an author's text appears
 with a great disadvantage in a literal
 translation into any other language. But
 the idioms of the Latine are so different from
 those of the Hebrew, that a literal translation
 from the latter into the former must appear
 peculiarly uncouth. The passage before us
 affords an instance of it. To supply the re-
 lative *qui* before *faciat* in the above quotation,
 would be doing what is not common to be
 seen in Latine authors. But to understand
asher before *yagnasch* in the Hebrew is no

more than what is to be done in every page of the Bible. See then now how the passage may be rendered. *From the beginning of time men have not known, they have not heard with the ear, nor has eye seen a God beside thee, who can work for him that waits for him.* Bishop LOWTH indeed tells us here, "not perceived" "by the ear" is repeated without force, or propriety after "never being heard;" and so it is, in our English Bible. But *shamegnu* may signify 'have not understood' (1 Kings 3. 9. *let shamegnu* is an understanding heart) or discerned, or known (Prov. 18. 13. *before he hear it, i. e. before he know it, or be well acquainted with it.* 2 Sam. 14. 17. *to know, or discern good and bad.* 1 Kings 3. 11. *to know or discern judgment.*) The text then rightly understood says, 1st. Men have not known, using the term signifying perception in general, by any means, and 2d. That they have not heard with their ears, nor seen with their eyes, meaning by these expressions *any particular modes of perception, &c.* It is not therefore

* Bishop LOWTH's criticisms have great weight: any objection to them then should be well supported. Be pleased, therefore, reader, to consider Gen. 11. 7. and 42. 23. and Deut. 28. 49. in addition to the proof given above that *shamegnu* signifies to understand; and 1st. 28. 23. and Jerem. 13. 25. with respect to the use of the two verbs in question, one immediately

therefore justly charged with an improper repetition. And when the Latine translation was given us from MONTANUS, we should have had with it the relative *qui* before *faciat*, which the translator, to make his version speak what the Hebrew did, had put in the margin. And now, reader, will it be just for any one to tell us hereafter, that 'no sense can be made of the Hebrew without a very forced construction?' See p. ix. l. 7.

But the Prophet is not yet reconciled either with the Hebrew or the LXX. Here it is to be asked, what kind of agreement between them do they expect us to make out? And if they will not excuse us giving ourselves any trouble at all about the LXX? They ought to do so, 'till they can say with more certainty, than they can at present, what is, or what is not that translation. When in the fragments of it, which are come down to us we can find any thing, which will supply

mediately after the other. In the latter says the Prophet,
'Hear, and give ear.'

The Bishop gives us the variations of the versions, editions, and above seventy manuscripts on this text; but none of these variations probably are any other than the effects of the carelessness of transcribers; as they contribute nothing to the illustration of the text, nor indeed make any material difference in it.

ply materials for a reasonable criticism, we may make use of it. But to take it in the lump, as we find it in any copy, or edition, and argue from it as genuine is building on a very unsafe foundation. Be it any other person's care then, at least for the present, to consider the difference there is between the Apostle and the LXX.

And with regard to the Prophet, it is hoped they will be contented, if we shew there is nothing in one contrary to what we read in the other; and that what one has more than the other will appear, when the Prophet is rightly understood, to be what never could have had place in the prophet's text. Nay perhaps this is the case, even as he is understood at present. For had the Prophet said, 'it had not entered into the heart of man, that there was a God besides JEHOVAH who could work for his servants,' he would have said, what he well knew was untrue. For it is plain, that he was well assured the poor sottish idolaters, with whom he often reasons, believed there was.

On comparing the words of the Epistle to the Corinthians with those of Isaiah, we can hardly think the whole verse of the Epistle was intended to be understood as a quotation from the Prophet. There is nothing, as hath

hath been observed, in Isaiah answerable to *hath entered into the heart of man*; nor is there any thing from which *he hath prepared for them that love him* can be taken. The Apostle indeed prefaces what he says, with 'as it is written.' But perhaps this preface may be intended by him to introduce no more than 'eye hath not seen, nor ear heard;' and these words are without dispute properly and exactly enough cited. And why was not the Apostle at liberty to say after them whatever he judged proper to illustrate his subject, without being confined to accompany the Prophet farther? Why might not he, when he had quoted what the Prophet had said applicable to his purpose, proceed to add another consideration, which would strengthen the sentiment he would impress on the reader's mind, and tell him, that the mystery he was treating of, was not only, according to the words of the Prophet on another subject, such as 'ear had not heard, nor eye seen,' but even such as it had not entered into the heart of man to conceive? Judge if this is not the true sense of the Apostle's words by the following translation, which, I hope, will be found a just one.

1. Cor. 2. 7. 'But we speak the wisdom
'of God in a mystery, even the hidden wisdom
'dom which God ordained before the world,
'unto our glory,

8. ' (Which

8. 1. (Which none of the princes of this world know, for had they known it they would not have crucified the Lord of Glory.)

9. In truth, as it is written, "such things as eye hath not seen, nor ear heard," nay even such things as have not entered into the heart of man, the things which God hath prepared for them that love him."

We find ourselves then happily escaped from the distressing alternative proposed to us. We are under no necessity of admitting the Hebrew text to be *corrupted* either wittingly, or unwillingly, or of looking upon St. Paul's quotation to be made from some book not canonical, and thereby exposing ourselves to be condemned by Jerome for hereticks. We have no more incumbent on us than to shew that the text is capable of a very satisfactory translation by laying it before the reader, viz.

If. 64. 4. "Since the beginning of the world (men) have not known, they have not perceived by the ear, nor hath the eye seen a God, which can work as thou dost for (the man) who waiteth for him." Here for *salatheca* (besides Thee) is read in two words *zu latheca* (which like Thou) and this last word for *leca*; the *thau* being considered as an *epenthesis*.

To

* To such writers, says Bishop Lowth, as confine themselves within the bounds of determinate measures, and a certain number of feet, is allowed a liberty of using words which are not conformable to the usage, nor subject to the laws of common speech; and of either shortening them by lessening the number of their syllables, or making them longer by adding to them. Poetry, according to the different genius of every language, is always availing herself of devices in this way; and principally of these two. First the using foreign or uncommon words; secondly, the giving an irregular, or uncommon form to words which are common, and familiar. It is well known how greatly the Greek poets indulged

* In scriptoribus, qui certa quadam numerorum ac pedum moderatione sunt adstricti, ea licentia conceditur, ut vocibus utantur a communi loquendi usu ac lege discedentibus, et a lingue analogia paulum detortis; utque eas nonnunquam vel detrahis quibusdam syllabis diminuunt, vel adjectis augeant.

Hujusmodi igitur artificio aliquo pro vario cujusque lingue ingenio semper utitur poësis. Cernitur autem id duobus perissimum: primo glossarum, sive peregrini sermonis, usu; tum vocum receptarum anomalis quibusdam, sive formis insolentioribus. Notum est quantum in hoc genere sibi permiserunt poëte Græci.—Secundum illos nulli fortasse eas liberius admiserunt quam Hebræi; qui cum Glossis, tum vocum Anomalis, maxime autem particularis quibusdam orationi metricæ propriis, et in fine vocum identidem additis, stylum distinxerunt, et dialectum quandam poeticam sibi consecrunt. Lowth de Sacra Poësi lib. Præli. 3.

' indulged themselves in these liberties. —
 ' Next to them perhaps none ever used them
 ' more freely than the Hebrews; who, by
 ' foreign words, and the irregular forms
 ' which they gave to the common ones they
 ' made use of, and especially by certain par-
 ' ticles appropriated to poetick use, and ad-
 ' ded here and there to the end of words,
 ' have rendered their style different from that
 ' of prose, and formed to themselves a dialect
 ' peculiar to poetry.'

The Bishop then gives us a long list of
 these poetick liberties; and adds § to give
 ' the reader a better notion of the great free-
 ' dom with which the sacred poets use these
 ' liberties, I will set before him the specimen
 ' of them, which ABARBANEL hath col-
 ' lected from the song of Moses in Exod.
 ' chap. 15th—. "Thou seest, says A-
 ' BARBANEL, that the words in this song
 ' are sometimes on account of the measure
 ' contracted; sometimes protracted, and
 ' lengthened

§ Quam libere autem iis utantur facti vates, ut melius appa-
 reat, apponam earundem specimen, quod ex uno loco collectum.
 nimirum ex cantico Moysi Exod. 15, exhibet ABARBANEL:
 "Vides, inquit, in isto cantico mensurę causa, quandoque con-
 trahi voces, quandoque extendi et protrahi per additionem
 quarundem litterarum, ad justam faciendam mensuram et mo-
 dulationem; prout aliquando etiam una et altera, huius rei
 causa, deficit.—*ibid.*

“lengthened out by the addition of letters
 “necessary to complete the measure, and
 “harmony of the Cadence, as at other
 “times, for the same reason, a letter or two
 “is taken away.”

The poetick liberties, which this author points out to us, within the compass of this short ode are two *vau*s, and a *yod* redundant in one word; *yod* in another; *vau* in seven more; ¶ *Thau* by epenthesis in one: *yod* and *vau* are each supposed to be deficient once: *mo* is supposed to be used for *mehem*; and the word *lebab* (heart) to be left out before ‘all the inhabitants’ in verse 15th. And Bishop

¶ The Bishop observes with regard to this epenthesis of *thau*, that *Glossius* gives several instances of it, but all from the poetical, and prophetic books, for which reason he takes it to be a licence merely poetical. The reader therefore will not, it is hoped, scruple to admit it in *latheca* used for *leca*, as observed above, in Is. 64. 4.

Be pleased here, reader, to consider if the use of *thau* redundant before the pronoun affixes, is not as common a mode of speech as any in the Hebrew language. We meet with *othbi*, *othca*, *otho*, &c. *itti*, *ittica*, *itto*, &c. at every turn. Here indeed is an *aleph* before the *thau*; but it seems to be used merely as a support to the vowel prefix'd to the *thau*. What can it be else in *me'itti* Gen. 44. 28. *me'ittac* 2 Kings 2. 19. *me'itto* Gen. 8. 8. and other similar instances given by *NOLANUS* under *me'eth* § 6?

shop Lowth tells us that to this account may be added *no paragogic* twice, and *nun* once *epenthetic*, and once *paragogic*. And perhaps yet farther may be added, *nun epenthetic* in the word pointed *anasehu* in verse the second, and rendered in our bible *I will prepare him an habitation*.

It is submitted to the reader, whether it is not more agreeable to the situation of the Israelites, and, as far as we can judge, to the impressions, which must have been made on their minds by the revelations, and deliverances they had been favoured with, to suppose them in their triumph of joy singing "The Lord — is become my salvation. He is my God, whom I have longed for (or desired;) my Father's God, and "I will exalt him;" than to talk of *preparing him an habitation*, when they were so unsettled themselves?

That the sentiments and expressions of God's people, when they shall have received their final and complete deliverance from all their enemies will be such as are here supposed to have been the sentiments and expressions of the Israelites on their deliverance from the slavery of Egypt, and the sword of Pharaoh, Isaiah tells us ch. 25. 9. "It shall be said in that day, lo! this is our God; we have waited for him, and he will save us."

“ save us ; *this is the Lord, we have awaited*
 “ *for him, we will be glad, and rejoice in his*
 “ *salvation.*” The very word too is put in-
 to the mouth of the church by Isaiah in ch.
 26. 8, 9. “ *The desire of our souls is do thy*
 “ *name*” — “ *with my soul have I desired*
 “ *thee.*”

Let the learned reader take also into his
 consideration, if it is not more agreeable to
 the manner of the Hebrew poets to throw a
 letter, which they seem to take a pleasure in
 making *epenthetical*, || into such a word as
ivvah, reading it in the future *avavech*, than
 to use *avaveh* for “ I will prepare him an
 “ habitation,” or to use any word from *gavah*
 or *gavah*, (if there is such a verb as *gavah*)
 to be rendered *I will magnify him.* In judg-
 ing

|| Be pleased reader, to consider whether we should not read
 the *nun* in *ashmanim* Is. 59. 10. as *epenthetical*. The people
 collectively being the subject spoken of cannot properly be said
 to be in *desolate places*, as in our bible: and the circumstances of
 distress, in which they are represented, will hardly allow us to
 suppose them in the *midst of delicacies*, as in Lowth's *New*
Translation. But if we read *ashmanim* as if it were *ashamim*
 (the *nun* being thrown into the middle of the word to lengthen
 it perhaps for the sake of the metre) we have the Apostle's
 expression (highly suiting the rest of the Prophets description)
 as *dead in trespasses*. Eph. 2. 1. GROTIVS on this text of St.
 Paul observes, that *ashamim* would probably be the Hebrew
 word used for *trespasses* if one was to put the Apostle's words into
 that language: and that a Hebrew writer says, ‘ The wicked
 even during their lives are called *dead*.

ing of which he will no doubt observe that *nun* and *gimel* are not letters commonly convertible.

It may be here not amiss to take notice of Hab. 2. 5. In this text, as is supposed, occurs the verb we have been considering, *jinveb* : rendered in our bible *keepeth at home* ; from *navah* he *dwelt* or *inhabited*. | The Lord had commanded the prophet to deliver his vision in the plainest clearest manner.

Verse 3. " For (as our bible renders it) " the vision is yet for an appointed time ; but " at the end it will speak, and not lie ; " though it tarry, wait for it, because it will " surely come, it will not tarry.

Verse 4. " Behold, his soul *which* is " lifted up is not upright in him : but the " just shall live by his faith.

Verse 5. " Yea also, because he trans- " gresseth by wine, *he is a proud man nei-* " *ther keepeth at home* ———." What can *keeping at home* have to do with *waiting for the vision* ? or why must a *for* be supposed *not to keep at home* ?

Is not the verb here the same we have in Exodus, and should it not be read *yenavveh*, from *navah* with the *nun* epenthetical ? i. e.

will

will not wait, or have patience? see [how the whole will then run.

Verse 3. 'For the vision will bear its testimony at the appointed time; and at the end it will speak, and not deceive; though it linger, wait for it, for it will be continually drawing towards us, it will not put off its coming.

Verse 4. 'Behold! the man who is not sincere in his profession of religion (Heb. whose soul is not upright) grows insolent (Heb. is puffed up) but the just man shall be preserved in the way of life by his integrity.

Verse 5. 'Yea also when a man transgresses by wine, he grows arrogant, and will not have patience, —

The Hebrew grammars tell us that when *nun* is the first radical letter of a verb it is dropt, as often as a formative letter comes before it; so from *nathan* and *nagash* is laid in the future tense not *yinten* and *yingash*, but *yitten* and *yiggash*; excepting when a *guttural*, or a *vau* follows it; in which case the *nun* is kept, as in *yanis*, *yanus*.

'Tis evident here that the *nun* is dropt in these verbs to avoid the harshness of it, when joined

joined with another consonant; and kept when followed by a *guttural*, or the vowel *vau*; in which cases the open nature of these letters not only will bear it, but even requires it to support the vowel necessary to shew the conjugation, or tense in which the verb is used. But there can be no more reason for keeping it, when followed by a *vau* consonant, than when followed by another consonant, as *yanuck*, or *yinvek* is as harsh as *yanten*, or *yanten*. 'Tis more reasonable then to form the words in question from *'ivvab* with the *nun* epenthetical, if we consider the nature of the language, than from *navab*: and it is hoped the reader has seen that the text is rendered by it much more clear, and instructive.

Perhaps the not attending to the consideration, here suggested, of the propriety of dropping the *nun* before the *vau* consonant, as before other consonants, may have given occasion not only to the mistaking these words, but also to the mistaken reading of Is. 19. 18. which has disturbed us with such strange expositions, and such sad disputes. When the letters in the first part of this verse are divided so as to be read—*yihu hbanesh gnarim*—there shall be five cities—the rest of the verse will be perplexed with unsurmountable difficulties, and lead us to read of one city only: which may be—of
destruction

destruction — of the sun — of the lion (see Bishop LOWTH on the place) or, with equal sense and coherence with the context — of any thing else.

But read these letters *yah* **yavoch missagrim*, the Lord shall give rest within the gates, and what follows will be very clear, and lead you to divide and point the rest of the verse so as to translate the whole,

‘ And in that day the Lord shall give rest
‘ within the gates of the land of Egypt,
‘ which shall speak the language of Canaan,
‘ and swear unto the Lord of hosts. In each
‘ of them shall be used this saying “ arise,
‘ be sprinkled.” See Acs 22. 16. see also
P. 163 following.

It cannot be improper, before we leave *this song of Moses* to take notice of a corruption (as it is called) complained of in verse the second, where for *zimrath yah* or *jah* the critical correctors will have us read *zimrathi jah*: the *yad*, as they (Houbigant, &c.) say at the end of *zimrath* being omitted by the

the same scribe having dropped the yod before
the consonant.

the transcriber before the *yod* which begins the word *yah*; as, they would have us believe, is very often done. There is little reason however for allowing it to have been done here. The text being already, if properly read, *zamaribu*; and the verse may be eng-
lified. "He (viz. Jehovah mentioned in the foregoing verse) is my strength, and I will sing his praise, for he is become my salvation. This is my God, whom I have longed for; my father's God, and I will exalt him."

And now, as this text has been mentioned, it may be expected that notice should be taken of II. 12. 2. where a case much the same occurs, and gives **MONS. HOUSSIGANT** an occasion of shewing his critical airs. He is very positive the transcribers have omitted a *yod*, and inserted a *yab* more than they should have done. He has discovered too that it was most likely done by some German blunderer, and gives us an account of the process by which the operation was performed. Indeed gentlemen, who are zealous in maintaining the corruption of the Hebrew text, are often very curious in shewing how the corruption was brought about. But do not they most sadly trifle with their own, and their reader's time when they make long and grave discourses on a supposition that a blundering fellow's writing wrong in a single copy can introduce a corruption into all the copies

copies of a book of which there are many thousand other copies, and those dispersed into every part of the world?

But to leave these gentlemen to their speculations. The text before us wants no other correction, than to read it *zimrath hayehovah*. Here is indeed the *he* emphatical set before *yehovah*, which the grammarians tell us is not to be done. 'Monstrum foret dicere *hayehovah*' says NOLDIUS. Note 1055. But follic says also of using it before the proper names of men. Yet he himself observes that there are exceptions to this rule with regard to the names of men; and why may not an exception in an instance or two be admitted with regard to the name *Yehovah*? There are texts, in which it seems necessary either to admit it, or to expunge two letters, *ya* and *be* (*yah*) out of them, or to read *yah* and *yehovah*, which seem to be the same name, together, one immediately following the other. This last is not to be allowed, says Houbergant, and Bp. Lowth, whose judgment is entitled to regard, tho' Houbergant's may not agree to it. But does a Christian, not tainted by the indulgence of conjectural criticism, feel himself as much hurt by reading the Lord *Yehovah*, or the Lord (even) the Lord, as he does, when he is told, that a word is crept into the text more

more than shou'd be in it, and that he must throw it out?

We need not however admit the repetition, if we will read the *he enphat* before *Jehovah*. It is not indeed often found there. But it is found before *elohim* another name by which God is very often spoken of in scripture. And that there is a great affinity; with respect to the use of them in construction, between the names *Jehovah*, and *Elohim* appears from the following observations on the manner in which we find them used.

I. They are indifferently used, when it is said, God *spake* to any of his servants; but no other of the names which God assumes to himself is ever used on such occasions. II. They are often used together; and placed indifferently; at one time one, and at another time the other first; so that we sometimes read *Jehovah Elohim*, and at other times *Elohim Jehovah*. III. As no name but *Elohim* is ever set before *Jehovah*, so no other name but *Jehovah* is ever set before *Elohim*. Vid. Buxtorf. Fil. Diff. de nominibus Dei § 41.

Be pleased to consider Exod. 18. 19. in which *Jethro* says to *Moses*; 'be thou for the people to God-ward, that thou mayest bring the causes unto God.' 'Tis plain that by

by God in these words is meant JEHOVAH, whom Moses had convers'd with, and whose directions he obey'd. And the word in the original is *haelohim*. In Exod. 20. 20, 21. when Moses tells the people, 'God is come to prove them,' and we read that Moses 'drew near unto the thick darkness, where God was,' there can be no doubt but *haelohim* means the Lord JEHOVAH.

There is nothing done then contrary to analogy in reading a *he emphat.* before *Jehovah*, if the text requires it. Does not St. John do so, when he names his blessed Lord, *ho hoon*, &c. Rev. 1. 4. Warranted by these observations, we will venture to read in Is. 12. 2. 'The Lord is my strength, and my song' without either leaving out *yah*, or putting in a *yod*.

The Lord *Jehovah* occurs again in ch. 26. 4. And here too perhaps we have again the *he emphat.* before *Jehovah*. But reading *he emphatic.* is not all that is to be done in this place. We must also read the word *bi* as redundant; and then we may translate—'for the Lord is a rock, that will not fall.'

We have an observation in our late grammar that *mibi*, &c. are often used for sake of elegance, where they add nothing to the meaning of the sentence. And PROP-

thus in his Idioms (article pronoun) says,
Davi moi et son, quemadmodum apud
 Hebrews, Latinos et Gallos, *sape paralkou*
sin. And Nolzhus tells us that *li* is
 often redundant. Why then may we not
 expect to find *bi* also redundant sometimes?

When the Bishop comes to speak of that
 part of the poetick licence which consists in
 the use of foreign words, he asks if Moses has
 not admitted *Chaldaisms* into the exordium of
 his last benediction of the people in Deut. 32.
 What, says he, is *athab*, which we have a-
 gain in verse 2. What is *ahabab*? or *dash*?
 a word not brought into common use a-
 mong the Hebrews, till after the Babylo-
 nish captivity? His lordship is respect-
 fully answered, that *athab*, and *ahabab* are made
 Chaldaisms only by the Masoretic punctua-
 tion. If he will be pleased to turn to p. 180,
 the translation there given, it is hoped, will
 satisfy him, that the former of these words
 is the pronoun primitive of the second person
 singular, and the latter no other than Ho-
 bab the father-in-law of Moses. And that
dash with its preceding *ash*, which, under the
 appearance of a fiery law, had burnt almost
 to the irretrievable destruction of the true
 text, should be read as one word, *ashadia* the
 second person singular of *ashad* he descended.
 Indeed this verb is not observ'd to be used
 elsewhere; but the noun derived from it is,
 in

in the signification of a declining ground, or
 ver which the waters fall with a considerable
 descent. So in Numb. 20. 15. we read of
 the 'stream of the brooks (Heb. *declivities*
 of the brooks; i. e. declining ground wa-
 'tered by the brooks) that goeth down to
 'the dwelling of ar.' And in Deut. 3. 17.
 and 4. 49. we read of the *springs* of Pis-
 'gah, more strictly perhaps *declining grounds*.
 And FULLER tells us, that *Abarim*, Ne-
 'bo, and Pisgah are a ledge of mountains ri-
 'sing by degrees—so that some have tem-
 'pered *Abarim* to the chancel, *Nebo* to the
 'church, and *Pisgah* to the steeple. *Pis-
 gah Sight*. p. 63.

Here then was a long range of *declivities*,
 and might very properly be termed *ashdoth*
Pisgah. The same notion of *declivities*, or
 uneven declining ground will be found also to
 suit the term *ashdoth*, where we meet it in
 Joshua, viz. 10. 40. and 12. 13. 8. as well,
 if not better than that of *springs*. But be it
 observ'd, that if we will have it to signify
springs, the *springs* of *Pisgah* must have a great
 descent: a circumstance which will suffi-
 ciently justify our translating the verb, from
 which it is derived, *descended*. We find no
Chaldaisms then in this *exordium*. Perhaps
Chaldaisms, properly so called, are seldom
 met with in these parts of the scripture,
 which were written before the reigns of the
 Kings.

Kings, which they are frequently of-
 spectally in the book of Job, (a circumstance
 which weighs in powerfully against the
 notion that it was written by Moses.) As
 the Bishop observes, *in the* scene in Deut.
 33. 21. But they must call it a Chalda-
 um. It is used here by Moses, and often by
 Isaiah, who does not abound in Chaldaisms.
 Be this however left to the critics. The
 mention of it here made by the Bishop will,
 'tis hoped, excuse to the reader the liberty
 taken of submitting to his judgment a trans-
 lation of this passage, different from former
 translations which are obscure, and seem to
 be mistaken.

When the tribes of Gad and of Reuben
 had asked for the lands conquered on the east
 of Jordan, they offered themselves to go
 ready armed before the Children of Israel,
 until they had brought them unto their
 place. — Numb. 32. 16—19.
 We will not, say they, return unto our
 houses, until the Children of Israel have
 inherited every man his inheritance. Does
 not Moses in allusion to this transaction pro-
 phesy of Gad, 'that he should be satisfied to
 leave his allotment in God's keeping, and
 go armed at the head of his brethren to as-
 sist them in conquering the land destined
 'to their possession?' Deut. 33. 21. And
 with

‘ with respect to the first fruits (of our conquest given) to him he shall be sensible that the law-giver (who gave them) will keep the allotments in safety, while he goes at the head of the people to execute the righteous purposes of the Lord, even his judgments in behalf of Israel.’

There

† Heb. shall see. *ra'ab*, to see with clearness, and evidence,—to be convinced. Targum, Concord.

§ Sam a verb from *sem*.

* Heb. under covering. *saphan* a noun from *saphan* to cover, to be safe. The prefix *be* understood before it, as afterwards before *ra'ab*.

† ‘*Atba*’ or ‘*atbab*’ is generally rendered *be come*. But we find *be**, which is the common word used to express the idea of coming (so common indeed as to be opposed to *halach* he went see Eccles. 1. 4, 15. Gen. 16. 8.) sometimes clearly used in the sense of going. See Gen. 7. 1, 7, 9, 13, 15, 16, and 17. 17. Exod. 3. 18. In this last text indeed our bible has—‘thou—shalt *come* unto the king—; but the expression is plainly to be understood—shalt go unto—; and so it is in ch. 9. 1. ‘Moses and Aaron went in and told Pharaoh.’ See also Ruth 3. 7. Jon. 1. 3. Why then might not ‘*atbab*’ sometimes signify *went*, tho’ it generally signifies *came*? It may be here observed, that in other languages also the word which expresses the idea of coming is sometimes used to express that of going.

It is seen to be so in the *english* by the two texts cited in Exodus. For in one the same idea is expressed by *come* which in the other is expressed by *went*. In Numb. 12. 4. the Heb. *came* (which properly signifies *he went*) is translated, *he came*; and

There is too another text in which Moses perhaps uses the verb '*atha*'. And it deserves the more to be considered, as it is in it's present appearance very obscure, if not quite unintelligible. 'Tis therefore a subject on which a man might properly hazard a conjecture. But this expression alas! is lately, in a manner, appropriated to attempts far beyond the daring of the Prefacer. He will however with the reader's leave endeavour, partly in the way of conjecture, to explain it. See in our bible Numb. 21. 14, 15. 'Wherefore it is said in the book of the wars of the Lord, what he did in the Red Sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.' May not the Hebrew of these verses be read '*Ethu hab busu pbabu atha*', and be rendered 'Therefore in rehearsing the wars of the Lord it shall be said, Come on, go, trample down, distress Arnon with', where the same word is used, as above, in the Hebrew of the Hallel in the Hallel, and 1 Cor. 14. 26. the Greek *exhomenai* is translated *exhomenai*. That the Greek *exhomenai* is so used, see Pol. 1 on Matt. 16. 9. where we are referred to instances of it in Lu. 2. 44. and 15. 20. and Joh. 6. 17. See also Acts 28. 14. and Hom. Ill. 7. 440. and 3. 357. and 15. 54. 57. For the Latine *venio* Terence is authority enough in Andria, Act 2. Sc. 5. v. 3. hunc venientem sequor. and in his Adelphi 2. 2. 25. ni eo ad mercatum venio. 'Tis hoped then no objection will be made to the rendering '*atha*', as above, *he goes*.

“ with it's vallies, and the declivities water-
 “ ed by the springs, which go down to the
 “ dwelling of Ar, &c.”

Here '*atba*' is supposed to be used in the sense of going, and *hab* the imperative of *yahab*, without the *he* paragogic, used as in Gen. 11. 3. 4. 7. and in Exod. 1. 10. *phabu* (an *he* for an *aleph*) the verb used in Deut. 32. 26. 'I would scatter them into corners.' *Arnon* is here considered not as denoting the town so called only, but the whole country so denominated from it. For *declivities*, &c. see above p. 31.

The English reader will see in the margin of his bible against *what he did in the Red Sea*, the words *Yahab in Supha*; which Bp. PATRICK says are to be understood as telling us, 'He came against *Yahab* (a king of the Moabites) and overthrew him in *Supha*, a place in the frontiers of Moab.' With respect to which place he refers us to Deut. 1. 1. where the same word is translated, as here, the *Red Sea*. But it is observed, there is nothing in the Hebrew to answer *Red* either in one place or the other; and the people were at such a distance from the *Red Sea*, that it is utterly inconceivable the author could intend any reference to it.

It

It is urged, therefore, that Moses must speak of a place named *Suph* on the frontiers of Moab, and that Ptolemy speaks of it calling it *Suphanitis*. To let Ptolemy's *Suphanitis* be found where it may, is that we are not obliged to admit the supposition of such a place by what is said in Num. 22 or 23 as is shewn. I hope, by the translation given of that text. And perhaps on examination it will appear, that we have as little reason to suppose he talks of any such place in Deut. 1. 1. The word *suph* there may be a verb, and only inform us that the race of murderers which came out of Egypt with Moses were extinct. Judge, reader, if the words in question, viz. those which are translated in our bible 'in the plain over against the Red Sea' ought not to have been rendered 'when the multitude doomed to excision' (Heb. multitude of excision) were cut off? To *Gnagab*, no doubt, signifies a multitude, (see Exod. 12. 38. Neh. 13. 15. Josh. 5. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 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2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197.

So have told fatal consequences of their rebellion always in their remembrance. The goodness of God therefore appears gracious to make them objects of their recollection. Particularly their factious murmurs, when the men who had been sent to view the land they were to possess returned, and the severe punishment inflicted for those murmurings, are repeatedly set before them: see Num. 26: 65. and 31. 1. Deut. 1. 35. and 2. 14. &c. Jos. 14. 6. In all which places they are expressly reminded that at that time they provoked the Lord so highly, as to make him swear that not only of the men of that generation should enter into the promised land; and that accordingly the carcasses of all the first generation should be left in the wilderness. And is it not then most reasonable to think, that Moses, when he was beginning the account of his last exhortation, and charge to them, should make mention of this important and interesting affair? He could not but be himself much affected by the thought that all his contemporaries were to be taken away, and must be almost irresistibly moved to take notice of it; as well to give some vent to the emotion of his breast, as to warn the subjects of his present charge, not to bring on themselves the same judgments by the like misbehavior.

But it should be observed that it was a
 point of great consequence, that it was a
 had

had an account of Isai 64. 4. to thy satisfaction. But we shall not pay the Bishop the respect he's entitled to, if we do not wait on him to the next verse, viz.

Isai 64. 5. This verse Bishop Lowth, and HEUBIGANT pronounce greatly corrupted. The latter fixes on the first part; and with his usual sufficiency exclaims, 'I do not doubt but it was formerly read —' and then expunges the word rendered *joy* with the following connective particle. The Bishop here only leaves out the *and* but is greatly disturbed at the latter part of the verse; two words of which (*bahem gnom* translated in our bible in *those* is *continuance*) he is fully persuaded, as they stand in the present Hebrew text, are utterly unintelligible. He concludes therefore that the copy has suffered by mistakes of transcribers in this place: and that the corruption is of long standing; for the antient interpreters were as much at a loss for the meaning as the moderns, and give nothing satisfactory. — In this difficulty, says he, what remains, but to have recourse to conjecture? — Besides the word — which follows seems also to be corrupted.

The Bishop then gives us his conjectures, and translates the verse

Thou

Thou meetest with joy those, who work
righteousness ;

Who in their ways remember thee :

Lo ! Thou art angry ; for we have sin-
ned :

Because of our deeds ; for we have been
rebellious.

This, adds his lordship, it may be said,
is imposing your sense upon the prophet.

It may be so : for perhaps these may not
be the very words of the prophet ; but

however it is better than to impose upon
him what makes no sense at all.

There is something very dreadful to think
of in this determination. What ? shall we

dare, on any pretence, to deliver out to the
church, as the thoughts and words of God,

what we have reason to fear may not be
thoughts and words ? Can we substitute any

thing of our own in the place of what we
find in the text delivered to us, without

running the greatest risque of adding, or
taking from God's word ? Deut. 4. 2. and 12.

31. Prov. 30. 6. Rev. 22. 18. And can
it be better to run this risque than to propose

to the church as *obscure*, what God is pleased
to suffer to be obscure to us ? When his

lordship on many passages of the *Plaine*,
professes they are too hard for him, does any

body

body blame, or despise him for it? Hath not every one admired the amiable modesty of the critick, and received the excellent illustrations he gives of other passages with the greatest pleasure, and veneration? When we read the 12th. verse of the 21st. chapter of Isaiah; we may be as much at a loss for the true meaning of it, as his lordship professes himself to be. But are not we much better satisfied with him when he tells us plainly, 'he does not know what the meaning of it is,' but will give us what he takes to be 'the exact literal translation of the whole two verses;' than we should have been, if he had told us, 'I do not indeed know what the prophet says, but I think he should say so, or so? And therefore I give it so in my translation?' i. e. 'I put it into the hands of ninety-nine in a hundred of my reader's, as God's word, tho' it's being so depends entirely on my being right in my conjecture.' For not one in a hundred will read the comment who will read the text. Indeed not one in a thousand, if such a translation is ever brought into general use, will have an opportunity of reading the comment, as the translation will be printed without the comment. So that the reader will not have the least hint given, to keep him guarded from receiving these conjectural notions of a fallible man with the same implicit acquiescence

acquiescence with which he submits himself to the word of God.

But is this II. 64. 5. indeed irretrievably corrupted, as not to be capable of being translated to a sense worthy of the prophet?

Let us (1) make the verse conclude with *gnolam*, reserving the last word of it to begin the next, (2) let us instead of *vegnofet batzek* read *ve gnas batzedek*, in doing which we make no change of any letters, but then (3) let us for *gnas* read *phas*, i. e. an *beth* for an *gnain* and a *jameck* for a *jin*, (see p. 70. &c. following,) and the text will be 'Thou meetest with joy and the compassion of righteousness them who remember thee according to thy ways; but thou hast been angry because we have sinned against them.' The next verse will go on 'Yet we are preserved, though we are all of us as an unclean thing.'

In this translation the word *righteousness* is understood to mean a good natured compassionate disposition to be kind and gracious, which, as observed in the preface to the second of these publications, is often implied in the word *zedek* and its derivatives. But the text will well bear a translation, proper to be submitted to the reader, in which no letters are changed, nor any liberties of construction taken.

taken but that of supposing a *vau* transposed. A construction which NOLDIUS tells us is often used. See him at the end of his annotations on *vau* § 1. See also Psalm 25. 11. The text will then be rendered—'But
'thou meetest with pleasure (*vas* participial
'from *fus* gavifus fuit) him who worketh
'righteousness, them who remember thee'

If the reader shall think these remarks and these translations just, he may very reasonably wonder, how it could happen that they did not occur to the Bishop. No man is better acquainted with the Hebrew. No man has studied the bible with more attention. No man has better (shall I say, or equal?) abilities of judgment and ingenuity. What then can have been the cause that these things were hid from him?

It highly behoves every one, who has run into the fashion of *making free* with the Hebrew text, to think of the answer to be given to this question. And if he finds reason to fear, that God has been pleased to withhold his favour from this great man in these instances, in resentment of his taking too great liberties with his word, let him keep himself from the like practice.

'In this difficulty (see above p. xxxviii) says
'the

the Bishop; what remains but to have recourse to conjecture?" Dr. KENNICOTT asks the same questions, and urges it with a variety of considerations in his first Dissertation p. 264. &c. He gives too from Buxton an answer to it; which, I am sorry to say it, seems to be introduced only to ridicule it, and the good man, who gives it. It is certain we do not see in the Doctor on this occasion the candour, which I have known discover itself most amiably in his friendly conversation, and correspondence.

Buxton's advice, he tells us, is 'Bring (to the work) a solid, and masculine judgment; throw away all scruples concerning the fidelity of the Hebrew text; get an exact knowledge of the Hebrew language; and you will ALWAYS find a reading true, proper and consistent, both with what goes before, and what follows, in the PRESENT text.' This is indeed too much to be said of that, which Buxton called the Hebrew text; viz. the text as read to us by the *Masorites*. But when we attend to the reasons given (in p. 79, 154 &c.) from the declarations, and precepts of scripture, and from the consideration of our blessed Lord's character, and behaviour, why we should assure ourselves, that God would not fail, by his good providence, to preserve his word pure

and untainted to posterity, 'tis not to be wondered at, much less to be scoffed at, and ridiculed, that a Christian should persuade himself that *this word* must be preserved *pure and untainted*; and consequently, capable of a clear, satisfactory, and edifying interpretation.

That the text as given us by the Masorites is *this pure and untainted word*, was a prejudice which God, for good reasons no doubt, suffered his church to be led into: perhaps for the better securing and delivering down to us the word as we have it. Had the present fashionable notions of *correcting* and *amending* obtained on the revival of learning; or before the art of printing had by repeated editions, under the care of men careful to preserve the text as they found it, given us a multitude of copies *unsophisticated* by *conjecture*, we might by this time have had our faith to pick out from among as many different accounts of it, as there have been conceited men of a lively imagination; and critical skill among those who have professed the teaching it: and should at last perhaps have found no better grounds of being satisfied with the *Hebrew* text, than we have of being satisfied with the *Greek*.

But now, should God be pleased to permit the enemy of truth to prevail for a while, and

not only fill the world with *Houbigant's*, but
also engage them to proceed farther than they
have ventured yet, and print the text *here*
modelled according to their conjectures, there
will always be found copies for sober minded
men to recur to and depend on. As for the
Masoretic punctuation, 'tis not likely that it
will ever again be considered in any other
light, than that in which Bishop *Kettner*
sets it. 'The Masoretic punctuation,' says
'he, is in effect an interpretation of the He-
brew text, made by the Jews of late ages,
probably not earlier than the eighth centu-
ry, and may be considered as their transla-
tion of the Old Testament. Where the
words unpointed are capable of various
meanings, according as they may be vari-
ously pronounced and constructed, the
Jews by their pointing have determined
them to one meaning and construction;
and the sense which they thus give, is their
sense of the passage: just as the rendering
of a translator into another language is his
sense; that is, the sense in which in his
opinion the original words are to be taken;
and it has no other authority, than what
arises from it's being agreeable to the rules
of just interpretation. But because in the
languages of Europe the vowels are essential
parts of written words, a notion was too
hastily taken up by the learned at the re-
val of letters, when the original scriptures
began

began to be more carefully examined, that
 the vowel points were necessary appenda-
 ges of the Hebrew letters, and therefore
 coeval with them; at least that they be-
 came absolutely necessary, when the He-
 brew was become a dead language, and
 must have been added by Ezra, who col-
 lected and formed the canon of the Old
 Testament, in regard to all the books of it
 in his time extant. On this supposition the
 points have been considered as part of the
 Hebrew text, and as giving the meaning of
 it on no less than divine authority. Ac-
 cordingly our public translations in the mo-
 dern tongues for the use of the church a-
 mong Protestants, and so likewise the mo-
 dern Latin translations, are for the most
 part close copies of the Hebrew pointed
 text, and are in reality only versions at se-
 cond hand, translations of the Jews inter-
 pretation of the Old Testament. We do
 not deny the usefulness of this interpretati-
 on, nor would we be thought to detract
 from it's merit by setting it in this light:
 it is perhaps upon the whole, preferable to
 any one of the ancient versions; it has pro-
 bably the great advantage of having been
 formed upon a traditional explanation of
 the text, and of being generally agreeable
 to that sense of scripture, which passed
 current, and was commonly received by
 the Jewish nation in ancient times; and it

— no other has

‘has certainly been of great service to the
 ‘moderns in leading them into the know-
 ‘ledge of the Hebrew tongue. But they
 ‘would have made a much better use of it,
 ‘and a greater progress in the explication of
 ‘the scriptures of the Old Testament, had
 ‘they consulted it, without absolutely sub-
 ‘mitting it its authority; had they confi-
 ‘dered it as an assistant, not as an infallible
 ‘guide.’ Prelim. Diff. p. 54. 55.

I have given this long quotation, because
 I would have every reader acquainted with
 it, being persuaded he will hardly find so just
 an account of this *punctuation*, so much talk-
 ed of, any where else.

But is it not a melancholy instance of hu-
 man infirmity, if this great man, who had
 so well considered, and so justly rated this
 punctuation, should be capable of pronoun-
 cing the text corrupt only because the Ma-
 foretic punctuation had made it unintelligi-
 ble? or of translating this punctuation as if
 it had been the real text? Yet this he has
 frequently done, as appears from instances
 already given. Another remarkable one is
 Is. 21. 12. abovementioned. What the
 ‘meaning of the last line may be, says this
 ‘Lordship, I cannot pretend to divine.—
 ‘I thought it best to give an exact literal
 ‘translation——.’ He certainly meant of
 the

the text; but 'tis indeed a translation only of what he calls the Masoretic translation. The translation he gives is, 'The morning cometh, and also the night; if we will enquire, enquire ye: come again.' But the text may be rendered, 'As surely as the morning and the night return, ye shall thus anxiously enquire what it has produced.' literally 'The morning coming and also the night, surely ye enquiring shall enquire, what has happened in it. i. e. Whatever shall be your fate in the end, ye shall in the mean time be kept in continual terror, and fear of what is coming on you.' A denunciation something similar to that which is to be seen in ch. 28. 19. 'Morning by morning shall it pass over, by day and night: and it shall be a vexation only to understand the report.'

On II. 3. 24. The Bishop makes many observations to shew that the text as we read it is not admissible. Dr. DURELL too, and Dr. JUBB favour us with their criticisms. But neither of them guess that all the fault lies in the punctuation, or division of the words. And yet there we shall find it. Let the 24th. verse be closed with *sackcloth*; and take *ye* from the beginning of *yosbi* and put it to the end of *thabbath* for the beginning of the next verse, and the text will say, 'Because thou hast transgressed my commandment, thy men shall fall, &c.' The

The latter part of Is. 10. 18. MONTANUS renders *sicut liquefecere vexilliferum* as when a standard bearer fainteth agreeably to what our own and many other translators have done; understanding by it, that losing the colours, is both a dishonour, and a discouragement, and causeth great confusion in an army. Mr. LOWRY Comm. and Mr. HOUBIGANT, apparently with a great contempt of this translation, tells us we *must* read *so*, or, according as he has thought proper to amend the text, as that which is melted, is melted.

MONTANUS, we know, was tied down by his plan to translate not only according to the letters of the text, but also according to the Masoretic punctuation of it. So that if what the Masorites have given us is a wrong translation of the text, his cannot be a right one, as being professedly made merely from theirs. But HOUBIGANT had nothing to confine him. He takes the liberty of ranging to the utmost scope of his imagination, and is therefore inexcusable, if he does not furnish us with something pertinent, and, if we could admit

Legendum—*ut liquefit, quod liquitur, nisi maxime cum A. interpretari sicut liquefacere vexilliferum.*

admit the authority, satisfactory. This however he does *not always*, I might have said *not often*; I had almost ventured to say he *never* does for us: I will venture to say he does not do it *one* attempt in *ten*. What has he done for us in the present case?

The prophet is foretelling the humiliation of the King of Assyria in the destruction of his forces: which are represented by the metaphor of a fruitful forest of fine trees which a fire shall consume: 'And they shall be, says our translation, *as when a standard bearer fainteth*; and the rest of the trees of his forest shall be few, that a child may write them.' This perhaps is not very edifying; but is it more so to be told, 'he shall be as that which is melted, is melted?' In recommendation of this amendment, *MONS. HOUBIGANT* tells us, 'a wood reduced to ashes is here compared to metal which is melted, and runs.'† Perhaps the reader would never have discovered, without this gentleman's assistance, any similitude between these images sufficient to render one a proper illustration of the other. When a lump of lead is melted, we still have the

† Comparatur Sylva, quæ in cineres collabitur, metallo, quod funditur, & colliquescit.

the metal tho' in another form: when a tree is reduced to ashes, the wood is entirely lost, as an army, when destroyed, is irrecoverable. But let the reader make the most of it for himself. I only hold the critick out, with the label on him, This is THE IDOL ! This THE ORACLE of CONJECTURAL criticism on GOD'S WORD !

But, reader, what we have hitherto talked of is no more than the translation of the *Masorites*. To read the text right we must take a *vau* from the beginning of the 19th. verse, and add it to the end of the 18th. And the prediction will run 'it shall be that when his warriors are consumed, the remainder of the trees of his wood shall be so few that a child may write them.' *Nosefu* here translated *warriors* is literally 'who shall lift up' sc. *themselves*, or *arms*, or any other part of the provision for war. We meet with the word again in Is. 59. 19. 'When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard (*nosefab*) against him.' The Bishop gives another derivation to this word, and a different turn to the whole sentence. 'The object of this action, says he, I explain otherwise;' and translates 'when he shall come like a river straitened in it's course, which a strong wind

‘wind driveth along.’ To support which translation he adds a *vau* to the text, on the authority of it’s being ‘added by the corrector in a MS.’

And after all, has not the Bishop here mistaken the object? (1) *The Lord* coming to deliver his people is not usually represented under the image of ‘a river straitened in it’s course, &c.’ but an enemy breaking in upon a country is frequently represented by a river overflowing it. And we have in Rev. 12. 15. the counterpart to the description of such a one given us here. See also H. 8. 7, 8. and 17. 12, 13. Dan. 9. 26. and 11. 22. (2) The verb *nu* always, perhaps, implies the notion of a flight *from* the object concerned. In *Pohel* therefore it must signify driving a thing *back*, or *from* the object it was approaching; and in the passage we are considering the context requires that the enemy should be represented as driven back from Sion, when approaching to destroy it; for

¶ Gentlemen, who question the authority of the present Hebrew text, in their observations on it seem generally to suppose that the corrections found in the MSS are made for the worse; here an important addition is made to the text, (for his Lordship translates it as a relative, and tells us ‘it seems necessary to the sense’) on the authority of a correction made in a single MS.

in the next verse we read, 'And his minister
' of vengeance shall go forth from Sion to
' turn back (the enemy) who is marching
' against Jacob.'

St. Paul Rom. 11. 26. is supposed to have
varied from the Hebrew here, when he says,
' shall come *out of* Sion.' See RANDOLPH'S
Prophecies, N^o 104. But we have au-
thority for giving to the prefix *lamed* the sense
of *out of* or *from* in Nold. *lamed* § 15. See
also BUXTORF Thes. p. 941. ed. 6. (but
read here 2 Chron. 1. 13.) and 1 Chron. 3.
1, 3. and Ps. 68. 21. And for the rest of
the quotation finding the words of the LXX
suit the purport of this discourse the apostle
might apply 'em; as he and the other apos-
tles appear to have done in other passages
from the prophets: sensible that they were
not the true translation of the Hebrew, yet
knowing that the Jews could not object to
the application of them, and that God in due
time would communicate to his church the
true understanding of those passages.

In the mean time that we are under no ne-
cessity of supposing the Hebrew text corrupt-
ed will, I hope, appear satisfactorily to every
one who from the beginning of the word
read by the Masorites *ulesbabi* will take *vau*
and add it to the end of *goel* preceding, at the
same time taking *yod* from the end of it, and
placing

placing it before *pešhagn* following. For they will then see a plain clear text to be translated as above. The word which will be then read *yiphshagn* is the same word which we have in Is. 27. 4. and translated in the margin of our bible and by Bishop LÖW *in march against*; the preposition *beth* following it in both texts.

The reader cannot but be surprized that these observations did not occur to the ingenious, and learned Bishop. And it ought to be observed to him that his Lordship had connected himself more closely than ordinarily with HOUBIGANT in the former part of the chapter. In the second verse for *phanim* 'lege *phanav*' says HOUBIGANT. 'I read *phanav* his face,' says the Bishop: in the 8th. verse, for *bah* 'lege *bam*' says H. for *bah* singular read *bam*, says L. in verse 11th. for *negafshah* legimus *nešhaggegah*, says H. 'I adopt here,' says L: an emendation of HOUBIGANT, — and I have little doubt of our 'having recovered the true reading in this ingenious correction.' Be pleased, reader, in this melancholy case to consider again what is said a little above.

With regard to the corrections proposed, they are, like the rest of HOUBIGANT's amendments, *licentious, unnecessary, and absurd*. In the second verse the reading *his face*

face gives us an *appearance* of sense ; but does it give us the *substance* of it ? Do men indeed hear the better for turning their *face* from him who speaks to them ? Are not they often seen to turn away their face, that they may present their ear to him ? And is there another instance to be given where *phanim* is in the text, and *his* is understood ? 'Tis indeed clear that if we read *phanim* here, we must understand *his*. And therefore when the word was pointed *phanim* the translators who thought themselves obliged to abide by the punctuation were, as Bishop LOWTH expresses it, to 'make their way thro' it, as 'they could.' But HOUBIGANT, &c. were under no such obligation. They were at liberty to read it *phonim* ; and consequently to have translated the text, — 'Your sins have 'hidden (him,) turning (him) away from 'you, that he doth not hear.' Be it observed here, that all the antient versions except the Vulg. Syr. and LXX (if the LXX had it, for 'tis found only in the Alex. copy of that translation) are without the demonstrative *his* ; and all the manuscripts but one (and that has not *his* but *my* face) have uniformly *phanim* ; a circumstance which cannot but be thought extraordinary ; considering how necessary *his* appears to make sense with *phanim*. Be it observed too, that the greater the necessity of reading *his* with *phanim*

phanim appears, the greater are our obligations to the honesty and fidelity of the Masorites ; who would not suffer any necessity, however apparently great, to induce them to change the reading of their copy, but by giving us the text as they found it, gave it to us genuine, tho', as they understood it, evidently imperfect, and in construction irregular.

Be it observed farther, that the amendment, as it is called, contended for is an evident corruption.

In the 8th. verse says H. read *bam* for *bah* ; i. e. corrupt the text by rejecting one of the most common idioms which the Hebrew language uses , and such a one as carries with it a beauty and distinctness of expression not to be met with in most other languages. The prophet says, ' they have made their paths crooked (Heb. have made their paths crooked for themselves :) no one, who walks in *any of them*, shall know peace.' i. e. ' God hath in his law shewed them the straight roads to peace, and happiness ; but they by their glosses, explanations and refinements (perhaps, as their successors did, by their traditions too Matth. 15. 3.) have so perverted these plain straight roads, that no one who follows any of their directions can ever attain to peace.' The amendment proposed makes the text say—' no one who walks *in them* shall know peace.'

The

The sentiment is so much the same in both expressions of it, that it would not have been worth the while to have marked the difference, had it not been to have exposed the futility and injustice of the charge brought against the text as corrupted in this instance. But reader, judge from thy feelings if the expression in the text is not more forcible, and affecting than the proposed amendment; and judge from Buxtorf's Thes. L. 2. Cap. 2. P. 327. if it is not quite idiomatical, and therefore regular.

We come now to verse 10th. where Monsi. tells us 'tis not to be thought that the prophet would repeat the word *grobe* in such a manner. 'I therefore, says he, read *wander*; the copulative, which begins the second clause, will not permit us to suppose that the prophet repeated the word *grobe*. — Agreeable to this criticism the Bishop translates, 'We grope for the wall like the blind, and we wander as those that are deprived of sight.' But can this be satisfactory? Are men *deprived of sight* given to wander? Have we here any thing more than *an appearance of sense*? If you set a blind man in a place he is not acquainted with, will he not stand still, if he has hopes that any one will come to him to lead him, till the guide comes? And, if he has not hopes

of such assistance, will he not grope, with his stick, if he has one, or otherwise with his feet and hands? Is it not then in reality flat nonsense to talk of a *blind* man's *wandering*? And is it not more respectful to the prophet to ascribe to him a repetition, however poor and inelegant of expression, yet sense, and intelligible, than to put into his mouth such absurdity and nonsense?

We do not however admit that the prophet here is either low, or inelegant. On the contrary we assert that he is clear, elegant, and emphatical; and that the repetition of the word *grobe* is necessary both to the sense and emphasis. But the repetition of the word *blind*, or the reading *blind* in one clause, and *deprived of sight* in the other, is indeed 'inelegant, and unworthy of the prophet;' and one would have thought it's being so should have led interpreters to have consider'd the Hebrew word *gnivver* with more attention. Had they done so, they would not have found reason to complain of the repetition. For they would not have understood *gnivver* here to have signified a *blind man*, but only one of *distempered sight*. And they would have seen that the prophet's complaint is, 'We grope by the wall as men whose eyes will not serve them to see clearly; yea we grope as men who have no eyes at all.'

Can it be thought that *blind men* would presume to approach God's altar to minister unto him thereat? Could it need a special prohibition to prevent their doing so? Yet we find such a prohibition given with respect to the *giverim* in Lev. 21. 18.

Can it be thought that any people would seriously talk of setting men absolutely blind to defend a post, however easy to be maintain'd, against an army of assailants? Yet the Jebusites boasted that the *giverim* would contribute to the repulse of David.

Who ever posted *blind men* to watch the motions of an enemy? But the *watchmen* of Judah were *giverim*. Is. 56. 10.

When we read in Deut. 16. 19. that 'a gift doth blind the eyes of the wise,' and in Exod. 23. 8. that it *blindeth* the *seeing* (as it is in the margin agreeable to the Hebrew,) no one can understand any thing more by these expressions, than that the man who takes a bribe, has his judgment perverted thereby so as to pronounce on the cause which lies before him very much otherwise than he would have done, had his judgment been uncorrupted; as a man, whose eyes are dis-tempered, thinks he sees objects in his way, which are much out of it, while he sees those which lie straight before him either not at all, or very imperfectly. We have authority therefore sufficient to warrant our translating

lating *guiverim* II. 59. 10. men of *distemper'd* or *confused* sight,* and the whole clause in question as it is given above; and consequently our rejecting the proposed amendment, as a corruption.

Generous LOWTH! canst thou forbear pitying the man who loves, admires and reveres thee at the time he's employ'd in the ungrateful task of shewing that thou canst be mistaken? canst thou deny thy compassion to him who feels himself very sensibly hurt by every discovery he makes of an error in thy work? who had so long considered thee as superior to the common infirmities of men, as to be surprized when he finds in thee any thing which he cannot subscribe to?

Alas! detestable HOUBIGANT! with what difficulty do I restrain myself from breathing out execrations against thee, as against

* ARDEN in his *Synopsis Medicinæ Angl.* ed. 2. v. 2. p. 69. & seqq. enumerates above forty distempers of the eye. Among which are 1. The *Anisopia*, or dimness of sight, which he tells us is 'an obscure, and imperfect vision, when visible objects appear as if they were encompassed with a thin cloud.' 2. The *Nyctalopia*, one sort of which has such an effect on men's eyes, that 'in a clear light their sight fails, and they can hardly see any thing.' People troubled with either of these distempers may be the *guiverim* spoken of in this text.

gainst an infamous strumpet; whose false colours have seduced the most respectable, the most valuable men of the community!

And here, much admired Lowth I would I gladly put an end to these remarks (not less disagreeable to myself, than displeasing to thee) were there not in thy commentary some farther strictures on the text of this chapter which might be thought by the reader unanswerable, if no notice was taken of them, when they are before our eyes.

Permit me then, my Lord, with that deference which becomes such a one as I am, when addressing himself to a man of your Lordship's superior character, and abilities, to beg you will be pleased to re-consider with me the remarks you have made on the 11th. 13th. and 18th. verses of this chapter.

And 1st. in verse 11th. you tell us a *vau* 'must necessarily be prefixed to the verb, as Syr. Chald. and Vulg. found it in their copies.' But is it not common for translators to add, or omit the conjunctive particle, when they think the sentiment of the author will not be affected by it, and the addition, or omission will make their translation read better? The translators mentioned probably thought *lisugnab* was to be considered as coming after *nekavveh* repeated, and that *vau* was
to

to be understood, and accordingly gave it a place in their versions. But had they read *lisugnah* independent of any word set before it, as perhaps it should be read, their version would have been, without the *vau*, 'with respect to safety it is far from us.' The LXX, whose version, if you take away the comma which follows *foveria*, and set a semicolon before it, is a literal and just translation of the text without the *vau*, probably read it so; and it is submitted to your Lordship's consideration, whether *their* translation is not a much better proof that the *vau* was not in *their* copy, than the other old translations are, that it was in the copy from which they were taken.

In the 19th. verse your Lordship supposes an omission of greater magnitude. That the text ought to be,

"And Jehovah saw it, (and as he was wroth)

"And it displeased him that there was no judgment."

Be pleased, my Lord, to give this a second consideration. Is there not an impropriety in saying that one is displeased, of whom we have already said *that he was wroth*?

On

On the 17th. verse Doctor JUBA proposes a correction. He thinks *'tillophes'* an interpolation: 'because I. it is in no antient version. II. 'It is redundant in the sense, 'as it is before expressed in *bigah*.'

That there is here a sort of redundancy must be allowed. But it must be allowed too that it is such a redundancy, as is frequently met with, in poetical writings especially, and almost as frequently neglected by translators: who think they execute their office very well, if they give their reader the author's sentiments, tho' they come short of the beauty and emphasis of his expression. 'Tis no matter of wonder then that in translations of the present text, we should look in vain for *cloathing*, tho' the word may have been in the copy from which they were taken.

If the reader would wish for more particular information on this head, let him consult GLASSIUS, L. 4. Tract. 2. de pleonasmō. 'Twill be worth his while too to turn to those other parts of his book, which GLASSIUS refers to, under the article of Pleonasm in his index. Let him also consult BLACKWELL'S Sacred Classics, V. ad. in the pages to which the index under the same article refers him. Be he pleased too to consider what is said, in answer to a correction offered by Mr. BLAYNEY, in the following reflections P. 315 and seqq.

But he will
be

be satisfied, 'tis like, with an instance, which may be met with every day at home in our own language. Should a gentlewoman send to her nursery, that 'she would 'have her children put on their *warm garments* for their *cloathing* to day,' and the nurse on hearing the orders should, in the spirit of criticism, chide the servant for not delivering them properly, as *cloathing* 'was unnecessary, and she was therefore sure 'her mistress could not use it' would it not make one smile? If on the other hand a lively girl, who stood by when her mother sent the orders, and went with the servant to the nursery, should hear the message delivered more briefly, and pertly rebuke the messenger for leaving out the word *cloathing*, would it not make one laugh. § But III. Dr. JUBB observes

§ So little reasonable ground is there for drawing conclusions in a matter of any importance from the difference which may be found between a version and the original is an expression, which makes no difference in the sentiment. All languages have a variety of expressions with respect to the same thing in many cases, and translators justly think themselves at liberty to use which of them they please. Such however as are translating poetry into prose may reasonably be supposed to chuse a plain, and brief manner of expressing themselves, in many cases where the author has been florid and redundant, as knowing that such a manner will be most pleasing to *their* readers, tho' the florid and redundant stile may be most agreeable in the poetical composition.

observes that '*tilbossheth* makes the hemistick
 ' just so much longer than it ought to be, if
 ' it is compared to those adjoining.' Here,
 my Lord, You have taught me to answer
 that ' as the Hebrew language has now lain
 ' for above 2000 years absolutely dumb, and
 ' destitute of it's vowels, we cannot define
 ' with certainty either the number, or quan-
 ' tity of the syllables.'† But if
 ' in these circumstances of absolute, and in-
 ' extricable darkness' a man may attempt to
 feel out something of a way, may he not
 suppose the other three of the four hemis-
 ticks, into which your Lordship divides the
 17th verse, to be what Dr. JUBB must mean
 by his others adjoining to that in which we
 meet with *tilbossheth*? And may not the first
 and

† Lowth's larger Confutation of Bishop HART's System—
 P. 53. — Quod autem ad veros horum versuum numeros
 ad Rythmum, et modulationem attinet, id omne et penitus ig-
 notum esse, & nulla unquam arte aut industria humana investi-
 gari posse, ex ipsa rei natura satis apparet. — Absolote
 lingua sonos jamdiu elapsos revocare, et veros pronuntiandi le-
 ges instaurare — non cuiquam jam mortalium fas est sperare,
 se vel minimum in re tam tenui, et ab nostris sensibus omnino
 remota, tamque funditus deperdita, conjectura consequuturum.
 Lowth de Sacra Poesi Hebr. Prel. 3.

The pursuit is vain; the object of it lies beyond our reach,
 it is not within the compass of human reason, or invention.—
 Lowth's Prel. Diss. before his Commentary. p. ix.

and third of these be naturally resolved each into ten syllables, and the second and fourth each into eight? At least it seems allowable to say that no man can have reason to determine positively that they are not resolvable into these measures. Where then is the argument from the supposed overlength of the line in which we read *tilbosheth*? Dr. JUBB IV. urges that this word 'makes a form of construction in this clause less elegant than that in the others.' Let the reader consider your Lordship's translation of the line, 'and he put on the garments of salvation for his cloathing,' and say whether the expression would be more elegant without — 'for his cloathing' — than it is with it.' V. Dr. JUBB supposes 'it might be in some margin a various reading for *bigde*, and thence taken into the text. This is the more probable, as it's form is such as it would be, if it were in *regimine*, as it must be before *nakem*.' But why must we suppose it to be in *regimine*? Are all nouns which end in *thau* in *regimine*? Is not *tiph'ereth* (a noun entirely of the same form with *tilbosheth*) often met with, when it is not so? And does not BUXTORF Thes. P. 291. give us many instances of verbals which end in *thau* when they are not in construction? ¶

¶ Houbigant does not like this word; and with all the confidence

I should not, my Lord, have dwelt so long upon this word, but for the consequence which will follow it's being rejected as an interpolation. The infidel would then triumph, and the pious christian be distressed in the manner represented in P. 136, & seqq. of the reflections following.

For the same reason, my Lord, namely
for

confidence of oracular authority proposes a silly emendation. But what he is to be noted for now is the malicious spite with which he endeavours to wound the *text*, and it's strenuous defenders the *two Buxtorfs* at one thrust. 'Sapientior filio Buxtorfius pater, qui hoc verbum in concordantiis omisit, cum forte mendum suspicaretur.' The father omits a word thro' human inadvertancy. The son with christian sincerity replaces it. For which Houbigant says he was a fool; intimating that the father had omitted it not unwittingly. For, says he, 'perhaps he suspected it to be a fault.' But H. knew B. had no such suspicions. He knew the good man was prejudiced in favour of the integrity of the text almost to superstition; and, wherever he can either find, or make an occasion, abuses him for being so. How base then is the attempt to persuade the reader that the text is so flagrantly corrupted, that even Buxtorf could not but suspect it, and that Buxtorf, notwithstanding the strong professions he made of his belief in the integrity of the text, was conscious there were just grounds of suspecting it was not so uncorrupt as he would persuade the world to think it; and, to prevent the reader's seeing these grounds, wilfully forbore printing a word, which was likely to discover them! Reader, from the account given of this word above, thou wilt easily judge whether the man who replaced the word in the text was a *fool* for doing so; and will perhaps as readily conclude, that *he* who cou'd endeavour to impose on thee by this remark must be somewhat *worse than a fool*,

for the prevention of such distress I force myself to go on, and consider what your Lordship says in your note on verse 18th. But here it is proper, for the full satisfaction of the reader, I should give him your own words. ' The former part of this verse, as ' it stands at present in the Hebrew text ' seems to me very imperfect, and absolutely ' unintelligible. The learned Vitranga has ' taken a great deal of pains upon it after ' Cocceius ; who, he says, is the only one ' of all the interpreters, ancient, or modern, ' who has at all understood it, and has opened the way for him. He thinks that both ' of them together have clearly made out ' the sense : I do not expect that any third ' person will ever be of that opinion. He ' says, " Videtur sententia ad verbum sonare : quasi propter facta (adversariorum) " quasi propter rependet ; excandescentiam, " &c. & sic reddidit Pagninus." This he ' converts, by a process which will not much ' edify my reader, into " Secundum summe " merita, secundum summe (merita) rependet : " which is his translation. They that ' hold the present text to be absolutely infallible, must make their way through it, as ' they can : but they ought surely to give us ' somewhat that has at least the appearance ' of sense. However, I hope the case here ' is not quite desperate : the Chaldee leads us ' very fairly to the correction of the text.

which

' which is both corrupted, and defective.
 ' The paraphrase runs thus :—" Dominus
 ' retributionum ipse retributionem reddet."
 ' He manifestly read *bagnal* instead of *cegnal*.
 ' —And so in the same Chaldee paraphrase
 ' on Isaiah 35. 4. " Dominus retributionum
 ' JEHOVAH ipse revelabitur." Words very
 ' near to those of the prophet in this place.
 ' The second *cegnal*, which the Chaldee has
 ' omitted, must be read *bagnal* likewise ; with
 ' this only addition to the Chaldee, which
 ' the Hebrew text justifies, we are supplied
 ' with the following clear reading of the pas-
 ' sage.

" He is mighty to recompense

" He that is mighty to recompense will
 " requite."

' The *caph* in *cegnal* twice seems to have been
 ' at first *beth* in MS. This verse in LXX is
 ' very imperfect. In the first part of it they
 ' give us no assistance, but it is thus supplied
 ' in MSS.' —to wit, 2. probably one of
 ' them transcribed from the other, as may be
 ' supposed from what we read Præl. Diff. P.
 68.

Here, my Lord, permit me to recommend
 it to the christian's consideration how unfavourable to the ground of his faith must be
 the conclusions drawn from an acknowledg-
 ment ;

ment ; that the scriptures on which it is built stand in need of corrections drawn from such a mutilated imperfect copy, as at every turn the LXX discovers itself to be ; and especially when he is inform'd by your Lordship (Prelim. Diff. P. 66.) that ' it is of ' the first authority, and of the greatest use ' in correcting the Hebrew text : nay that ' the version of Isaiah, tho' very unworthy ' of the original, and come down to us in a ' bad condition, incorrect, and with frequent ' omissions, and interpolations, is yet, with ' all it's faults, and imperfections of more ' use in correcting the Hebrew text than any ' other whatsoever.' It is however confessedly of no use to us, with respect to the present text ; which yet is one of those *which most wants correction*. For ' it is both corrupted and defective ;' and the best commentators, and ' interpreters have bestowed ' great pains on it to little purpose. They ' have not given us so much as the appearance of sense ; and the case would be quite ' desperate, if the Chaldee did not come in ' to our relief. But this very fairly leads us ' to translate

' He is mighty to recompense

' He that is mighty to recompense will
' requite :

' Wrath

‘ Wrath to his adversaries, recompense
 ‘ to his enemies.
 ‘ To the distant coasts a recompense will
 ‘ he requite.’

It will be allowed, my Lord, that this has the appearance of sense : but I doubt a considering man will not find himself at liberty to allow any thing farther to it. Had your Lordship met with it in another place, I’m perswaded you would have seen low unmeaning repetitions in it, quite unworthy of the prophet.

Yet, I hope, the case is not to be given up as quite desperate. Be pleased to consider *gnal* as a noun derived from *gnalal* fecit, and signifying *opus work*, and, without correcting any thing more but the points, and distribution of the letters, you will find the prophet telling us, ‘ according to the work
 ‘ of deservings, so (shall be) the works of
 ‘ retribution. The wrath (due) to his ene-
 ‘ mies (shall be) the retribution to them
 ‘ that hate him : to the distant coasts (shall
 ‘ be) the retributions of peace :’ scil. in return for their songs of praise mentioned in Is. 24. 16. ‘ From the uttermost parts of
 ‘ the earth have we heard songs even glory
 ‘ to the righteous ;’ or *the just one*. See Dr. GREY’s last words of David. P. 14. 4^{to}. We do not find, my Lord, any thing like
 threatnings

threatnings of wrath to the distant coasts
wherever they are mentioned. They are
spoken of in terms which accompany salvari-
on. in 14, 15, 16, 17, 18, and 19, and 20,
9. and in the present text 'retributions of
'peace' sup.

I hope, my Lord, you will not find any
thing amiss in this translation: and if you
do not, I am sure you will acknowledge you
have been too hasty in condemning the text
as 'corrupted, and defective.' Indeed, it
may be hoped that, in this, and other such
like texts as have been deemed inexplicable,
and therefore corrupted, and proper subjects of
correction, are shown to be capable of receiv-
ing a clear and satisfactory explanation, chris-
tians will not so easily permit themselves to
tamper with God's word, merely because
they do not understand it. Let us with hu-
mility, faith, thankfulness, and obedience
receive the knowledge to which God per-
mits us to attain; and if there be any thing
too hard to be understood by us at present,
let us wait with patience, and reverence for
the time when He shall be pleased to reveal
it to us.

How happy, my Lord, would it have been
for the christian church, if ~~He were not~~
when the prurient humour of criticism, be-
ginning to stir in his blood, told him he must

be meddling, had lighted on H. STEPHENS's remark at the conclusion of his note on the 448th. verse of the 13th. book of the Iliad.

— ' Si tamen prius lectores admonuero, multos alios esse locos apud Homerum, cæterosque poetas, atque adeo apud omnes propemodum gr. linguæ auctores, qui itidem violentissimas, & tamen passim receptas interpretationes habeant, dum alter alterius vestigiis multo libentius insistit, quam in quærendo novo tramite se fatigat.*

Here, my Lord, is a fine field opened for our critick's display of his abilities. He might have been pedantick, assuming, silly, ridiculous, and absurd without disturbing our faith. And if the greek authors would not have supplied him with work enough, he might have fallen upon the latin. For STEPHENS's observation may be justly applied to them too. Not but a man may exceed even in criticising *these* authors. The great ERAS-

MUS

* I will before I conclude, advertise my readers, that there are many other passages both in Homer, and the other poets, and indeed in almost all the greek authors, to which have been given the most unnatural far fetched interpretations; which nevertheless have been generally received; succeeding interpreters choosing rather to march on in the track worn by those who are gone before them, than to give themselves the trouble of looking for a new one.

mus seems to have gone too far when he altered the text of the 7th. verse of Horace's 7th. ode of the 1st. book. *Undique decerp-
tam fronti præponere Olivam.* It did not occur to him what Horace could mean by the *Oliva undique decerpta.* He therefore proposed another reading unsupported by either MS or edition. Vid. FRANCIS's Horace, & var. lect. sub fin. edit. Cantab. But had he attended to the accounts given of the games celebrated at the *Panathenæa*, where one of the contests was, who could produce the best poem in praise of Athens, and — that the conquerors in these games as part of their reward received a crown of olives, and — that in order to make these crowns every member of the community, who had an olive tree, was obliged to bring part of it to the *Panathenæon*, — he would have clearly seen what the *Oliva undique decerpta* was, and consequently that the text needed no correction. Vid. POTTER Archæol. Græc. v. l. 1. 2. c. 20.

But it cannot be a *crime* to hazard a conjecture on the writing of these heathen folk. We have no infallible authority to assure us that they are uncorrupted. Let me then hope for your Lordship's permission to propose a thought on the concluding stanza of Horace's 15th. ode of the 1st. book. Nereus after
many

many severe denunciations of judgment against Paris for his perfidious breach of hospitality, says at last,

Iracunda diem proferet Iliu.

Matronisque Phrygum, classis Achilles.

Pest certas hyemes uret Achaicus

Ignis Iliacas domos.

What means here, my Lord, Achilles's angry fleet? We know that Achilles was angry, and that his wrath put off for some time the destruction of Troy. But we know too, that his fleet was not angry.

“Ye far fam'd Myrmidons, ye fierce and brave!

“Think with what threats you dar'd the Trojan throng:—

“Think what reproach these ears endur'd so long.

“Stern son of Peleus,” (thus ye us'd to say,

“While restless, raging in your ships ye lay.)

“Oh nurs'd with gall, unknowing how to yield!

“Whose rage defrauds us of so fam'd a field!

“If that dire fury must for ever burn,

“What make ye here? Return, ye chiefs, return!”

“Such

Such were your words—Now, warriors,
grieve no more.

Lo there the Trojans! bath your swords
in gore!

This day shall give you all your soul de-
mands;

Glut all your hearts! and weary all your
hands! POPE.

Says Achilles to his men, when at length he
permitted them to enter on action.

Is it possible that Horace could be unac-
quainted with this speech? And if he was
not, could he represent this fleet as fired
with their leader's spirit of resentment so far
as to have been willingly instrumental in pro-
tracting the fate of Troy? 'Iracunda classis'
then is possibly a corruption.

We shall be led perhaps to the same con-
clusion by considering the expression 'diem
'Illo—'. What day was put off? 'Twill
be answered 'the day of Troy—' but
should it not then be 'Ille matrimoniarumque?'
Some genitive case seems to be wanting after
diem to make *Ille* properly follow *proferat*.
Some conjunction too seems wanting to con-
nect the latter part of the stanza with the
first part of it, and the stanza itself with the
former part of the ode. Now for *iracunda*
let us read *ira utcunque*, and for *classis cladis*,
and

and we have these requisites supplied to us. We have *cladis* in construction with *dum*, and *Achillei* with *ira*, and *utrunque* properly connects the whole.

If it should be thought too great a liberty (in order to remedy what seems a defect in the last line of the stanza, where it offers us a *troch* instead of a *spondee*.) to propose *ædes* for *ignis* and *furor* for *domus*, your Lordship will excuse it as a taunt of *hypercriticism* caught from *Houliant*. But be pleased to read the whole so altered.

Im utrunque di m proferet Illo
Matronique Phrygum cladis Achillei,
Post certas hymes pret Achaicus
Ædes Iliacas furor.

Permit

— We shall be led perhaps to the same conclusion by considering the expression —

¶ 'Tis strange that none either of the ancient or modern readers or expositors should have hit on this blot before. I shall not repeat what is said above; but only observe here, how naturally an ignorant scribe might introduce the corruption into the text. The Manuscript, having received some injury, had no letters legible before *dum* but *IRA UN* — and in the word preceding *Achillei* none but *CLAS*. The scene in which the action of the ode is laid, made him write this last word *clasis*; and the mention of Achilles to whom Horace elsewhere as well as history imputes the character — *iracundus* — persuaded him to change the first word *iracunda*, without thinking of the contradiction he gave to Homer in doing so, which, as is said above, could never have been done by Horace.

Permit me now, my Lord, in compliance with the hint given by STRUENUS, to mention a passage or two of Homer, which may perhaps be read to more advantage than they generally are. One instance of this is to be met with in P. 268. following — We find another in *Iliad* L. 1. 170. The vow of there cut off before *οἷον* is supposed to be *ε* and it is read *se* as the accus. before *αἰθιονη*. So says the scholiast, and tells us that the nominative case in the next verse is by *enallage* used for the genitive; and CLARKE translates it, 'neque te puto, hic inhonoratus quum sim, divitiis & opes collecturum.' POPE too reads *se*.

Left by Achilles on the Trojan plain
What spoils, what conquests shall Atreides
gain?

Dr.

As to the last verse, that it wanted amendment was too visible to be overlooked. And accordingly some of the copyists have written it *ignis Pergameas domos*; and some editors of great name have adopted the correction. But the reader perhaps will be best satisfied with the reading given above: — He may think it most poetical; and that the fragments of *furor* in a damaged MS. may more naturally lead a copyist to write *domos* for *ic*; than of *Pergameas* to suppose it should have been *Iliacas*. No letter of the first word was legible but *S* the last. And the scribe having wrote *domos* for *furor* would not suppose the first word of the line could be any other than *Ignis*.

HOUBIGANT.

Dr. CLARKE tells us there were some
 "qui et hoc modo verterent: neque tibi (tui
 "causa) volo hic, inhonoratus quum sis,
 "divitias opesque meas profundero." These
 read *foi* for the word cut short by apostrophe;
 but by giving a wrong signification to *ap-
 puxim*, and understanding *meas* after *divitias*,
 &c. they afforded the doctor just grounds of
 saying "simplicior est interpretatio prior:
 "et *appuxim* multo aptius significat *exaurire*
 "arumpendo, quam profundendo." But had
 they read *foi*, and render'd *appuxim* gathered
 by plunder, they would have made Achilles
 conclude his speech agreeable to what he had
 said in it. "My hands, he had said, at the
 "sacking any town, do by much the
 "greater part of the work, but thou hast by
 "much the greater part of the spoil." And
 now concluding he says, "I do not intend,
 "dishonoured as I am, to stay here, and ga-
 "ther riches and spoils for thee."

These instances, my Lord, do not require
 the alteration of any letters. One to be giv-
 en now does perhaps. 'Tis in the passage
 beginning with verse 190. L. 2. That Ag-
 gamemnon in a speech addressed to the greek
 forces had recommended it to them to give
 up all thought of taking Troy, and prepare
 for a return to Greece. But it had been re-
 solved in a council held by the king, and the
 princes,

princes, his allies, that these should exert their endeavours to bring the people off from their desire of returning home, if they should, on hearing the proposal, be disposed to do so. In consequence of this resolution, Ulysses, finding them thinking in earnest of a return, addresses such as he meets with telling them they did not know Agamemnon's real thoughts. That he had made this speech to them only to try their courage and spirit, and that they would soon hear him stalking to them in another strain. Did we not, says he, all hear him in the council? Did not he in his wrath execute the vengeance he threatened to take? O men of Greece, the spirit of the heaven born king is truly great, and his dignity is from Jove, and Jove loves him. Here in verse

125

§ Gr. *ἄσται* a word not occurring in any other place. Shall *but* say the Scholiast and Lexicons. Shall *punish* says CLARK. But was telling the Greeks Agamemnon would *burn* them the way to attach them the more affectionately to him? or had he any means of punishing them in his hands? is it not likely that for it should be read *ἄσται*?

|| I believe interpreters have generally understood the council here mentioned to be the last, which was held on board Nestor's ship: but it is probably that general one, at which all the people assisted, held to deliberate on the means of averting Apollo's wrath from the army: in which Agamemnon threatened Achilles with the severe treatment, which he afterwards put in execution.

195 for *wceas*, is ' read *wcees*, and in 196 for *de* is read *dee*: which is read in this verse, as found in ARISTOTLE'S works and in one MS. Vid. Clarke in loc.

My Lord, I shall beg your attention only to one instance more, to be met with in verse 100 of the third book. Here Menelaus, when he declares his acceptance of Paris's challenge to a single combat, tells the contending armies, that it had given him great concern to see the many evils they had suffered from his quarrel, and Paris's attempt. *Præfinito id hic significat vox archæ, quod latine dicitur Cæptum, Inceptum, vel Susceptum. CLARKE.* But was the villainous breach of hospitality, which Paris had perpetrated, and which had been the cause of so much mischief, an *attempt* only? Or can we suppose Menelaus in a humour to treat his enemy, and his crime with such a lenity of expression? Homer's heroes are seldom over courtly in this respect; and we can in no part of his poems find a case which plain rough terms would suit better, and civil tender ones become less. Nothing therefore can be a reasonable ground of our receiving this word as genuine: but the supposition that no other word can be found, which would better supply its place. But perhaps this is not the case here.

We

We are told that Demosthenes was called *argas*; *obferinous mores* say the Lexicons. See SCAPULA and those he quotes. But the reason why this name should employ a brutality of manners is not clear. Some tell us that *argas* was the name of a *serpent*, some of a *tyrant*, or a *disagreeable poet*. But we are not told what tyrant, or what poet is alluded to, or when and where they lived: nor is it quite agreed whether a *serpent* was so called in every part of Greece, or only in those parts which were inhabited by the people denominated *Argives*. The most probable opinion seems to be, that it was only in the parts last mentioned, that a serpent was called *argas*; i. e. in that part of the country from which Paris stole the woman, whom Homer calls *Argive Helen*.

Is then, my Lord, the supposition that Paris, insinuating himself into the bosom of Menelaus, and then stinging him, was the primitive *serpent*, from whom in succeeding times all the serpents in that part of the country received their name, too wild to be admitted? Not that it is supposed Homer considered him in this light, when he makes Menelaus speak of the *argee* of Paris. He, 'tis supposed, considered him merely as a compound of effeminacy, foppery, and treachery; and accordingly puts a word which

which implies all these (*argee* contracted from *aergee*) into Menelaus's mouth when speaking of him, as he just before made Hector give him this character at full length

' Unhappy Paris ! but to women brave !

' So fairly form'd, and only to deceive !

POPE.

But the country in which the brutal act of treachery was perpetrated, may be supposed to have spoken of it in the light we have now seen it in, and applied the term to the creatures whose manners seem'd most to resemble those of the detested author of so much mischief to their country. And Demostheues's enemies might take the denomination with which they reproached him, not otherwise easily accounted for, from this expression of the poet, explained and applied by the language of the country. On these considerations 'tis proposed to read *argees* for *archees*; one letter only being changed, and that no other than an *aspirate* for a *mede*.

'Tis with the reader to judge whether the account given of the passages of SS taken notice of in these little publications are to be admitted. But let him be pleased to observe that they are not a selection of plain passages unencumber'd with difficulties: that they

are, generally at least, such as have exercised the thoughts of the greatest men; and that the greatest men have failed of giving satisfaction in their account of them. 'Tis therefore the less to be wonder'd at, if the present adventurer should fail. He hopes however he has not failed always; and that the reader will think the attempt not to be condemned, if he has succeeded only in part of them. The circumstance, with regard to which he is most solicitous, is not to appear *positive*, or *dogmatical* in any thing he has said. He is very sensible he has no just pretensions to be so; and if he has at any time expressed himself too roundly, he begs this acknowledgment may be accepted as a proper qualification of such *unmeet* expressions.

He here repeats, and confirms with regard to Bishop LOWTH and Doctor KENNICOTT† the sentiments he professes to have for them in p. 81--86 following.

With

† This amiable man alas! is now taken from us. An event which few of the doctor's friends more sincerely lament than the writer of this note. Who could not without regret, and suffering a real distress, submit himself to the necessity of opposing Dr. KENNICOTT's sentiments. He has had a sincere, and affectionate friendship for the doctor from the time he first conversed with him. And has always admired and applauded the diligence, perseverance, and capacity with which he pursued

With regard to Monsr. Houbigant he makes no apology. This critick every where betrays

fued his great work. For a great work it certainly is; and I am persuaded, very ably performed; and completely finished by him. At least as ably, and completely as a man could be expected to do it. Perhaps not one man in an age between *Origen*, and *Kennicott* could be found so equal to it. It was too a necessary as well as great work. The world called for it; and would not be satisfied till it was done; and, if Dr. Kennicott had not undertaken it, some other person would; one perhaps not capable of doing it, as it is done now.

Now it is done it will be found probably of little use; (see below p. 170 & seqq.) But as Michaelis in Dr. Kennicott's quotation from him (Brev. Defens. contra criminationes Eph. Goetting. p. 27.) says with regard to some particular MSS, we may say of all these Hebrew MSS, and their collations, 'Hoc vero non cognossemus, nec de hisce potuissimus quidvis affirmare, si non fuissent collati.' The mention of these Goettinghen Ephemerides engages me to presume on the reader's indulgence for a minute, while I give some vent to the passion which works in my breast, when I think of what my friend must have suffered on being stung by the serpent *Bruno*, after he had so long fostered him in his bosom. It was probably by KENNICOTT's fostering him there that this *Bruno* was warmed into the power of stinging any one. For it seems to be a very reasonable supposition, that *Bruno* owes the learning he is possessed of, the habit he has of making a respectable use of it, and the character, which has procured him the attention of the learned world, to the encouragement, instruction, and patronage he received from Dr. Kennicott. And to treat such a friend in such a manner! To subsist upon his bounty, while he was planning and preparing schemes to injure his fame, and hurt his fortune! To go from his table, inspirited by his wine, and enlivened by his cheerful amiable conversation, to sit down to the gloomy labour of examining a work for the purpose of finding, perhaps of making faults in it, which by all the obligations of honour, and justice, he was bound to render as perfect as he could! Not only to forbear employing the time, for which

betrays such an arrogant conceit of himself,
and his own opinions—such a supercilious
contempt:

which his *bread* was given him, to the purpose for which it
was given him, but even to employ it in *defeating that purpose*!

How easy was it for him to omit, add, or change a word or
number, in the sheet he was revising, and, when he had sent it
to the press thus defective, mark the deficiency in his collecti-
ons to be hereafter pointed out, as an error, or neglect in the
doctor? And it is surely consistent with the strictest charity to
suppose a man, capable of the double dealing acknowledged by
Bruns's own declaration, to be also capable of that here suggest-
ed.—See Kennicott's Brev. Defens. p. 46.

SERPENT BRUNS! what were thy *feelings*, when, retired
from the doctor's table to thy apartment, thou sattest down to
this dirty infamous employment? SERPENT BRUNS! with
what *feelings* dost thou read the mild, but surely *affecting* expos-
tulation with which the Doctor concludes his *Brevis Defensio*?

Missa hæc faciamus: non te dignum—

Fecisti; nam si ego dignus hac contumelia

Sum maxime, at tu indignus qui faceres tamen.

or with what *feelings* canst thou read Cæsar's—*Et tu Brute?*

—or with what *feelings* canst thou read Pope's

' One moral, or a mere well-natur'd deed

' Does all desert in sciences exceed ?'

Dedication of Parnell's Poems to Lord Oxford
or with what *feelings* canst thou read—mine OWN FAMILIAR
FRIEND, in whom I TRUSTED, WHICH DID EAT MY
BREAD, hath lift up his heel against me. PL. 41. 9? PL. 55.
12, 13, 14, 20, 21. And think while thou readeest, that
the word we translate a *guide* signifies in the Hebrew (so Doctor
HORNE tells us in his Commentary) a *disciple*. And think
this, if thou canst, without reflecting within thyself ' *Judas*
' was a disciple, *Bruns* was a disciple. Think too that the
word we render an *acquaintance* properly signifies *one that knows*
me. So *Judas* knew Christ; so *Bruns* knew Kennicott. But
all

contempt of every one, who thinks otherwise than he would have him—such a severity against every one, whose inadvertence gives him an opportunity of shewing him to be in an error, however slight it may be—such a malevolence against every one who dares to speak reverently of the sacred text of God's word,—and above all such a determined spite against the purity and honour of the sacred text itself—that he deserves to be marked out as an object of *dread*, *detestation*, and even of *contempt*. Of *dread* as one capable of doing mischief; of *detestation* as one disposed to do this mischief to the uttermost of his power, and *of *contempt* as one who, with abilities capable of promoting God's glory in an eminent manner, has suffered himself to be drawn by the great deceiver to serve

all the *meekness*, *tenderness*, *benevolence*, and *divine love* of the Saviour could not work on the hard heart of Judas; nor could the most amiable *condescensions*, and a long *uninterrupted succession* of kind services soften the heart of *Bruno* to a sense of justice and gratitude. He would still continue the most brutal, and venomous of *serpents*; the *deaf adder* that stoppeth his ears against the most heavenly charmer. Ps. 58. 4, 5.

* The censure of contempt may be justified also on other grounds: viz. I. the impertinence, and absurdity of many, perhaps most of the corrections, (which can seem any thing material among those) which he gives us. II. The very great impertinence, and absurdity of his babble about *enallages*, and *ellipses*. See his *Prolegomena*.

serve *his* interests in espousing and maintaining the suggestions of infidelity. He deserves, I say, to be treated with this extreme severity. And, if the author of these publications has failed of doing it effectually, 'tis not to be doubted, but God, in his good time, will raise up some one of his servants, who shall not fail of it.

Christian reader! can it be thought that the ENEMY of truth, a true religion ever beheld another book, coming out of the printing press, with so much complacency, pride, and exultation, as he beheld the publication of F. Houbigant's bible?

§ Be it acknowledged that this author's *abilities* fall far short of Mr. Houbigant's; and that his *learning* is not one hundredth part of that which the critick possesses. But if his remarks are just, what can be concluded from these acknowledged deficiencies, but that God has chosen his weak things to confound the strong ones of the enemy, the *foolish* man who walks *humbly* with God, to shew the folly of him who is *wise in his own conceit*?

ECCLESIASTES,

Chap. I.

Ver. 1. **T**HE words of the Preacher,
son of David, king
of Jerufalem.

1. The observations and instructions deliver'd in the following discourse have for their author Solomon the son of David who reign'd in Jerusalem.

2. Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity.

2. And the sum and substance of them is, that the present world, and every thing belonging to it is mere vanity.

3. What is man the better for all his labour which he can take under the sun?

3. And that this vanity tho' clearly seen, sensibly felt, and loudly complain'd of by all mankind, yet cannot be corrected, or remedied by any thing in the power of man to do for this purpose.

4. One generation goes, and another comes : but the earth abideth still the same.

4. Men come into the world and go out of it in several succeeding generations. But each generation finds the world the very same.

B

5. The

* H. that
which abideth.

5. The sun rises, and the sun sets, and hasting to the place where he arose he proceeds to the South, and turns about to the North. The wind shifting into all points takes its course and blows over (*every thing which is) within the compass of its circuits.

5. The sun rises and sets; rising in the East, and passing by the South to the North it appears again in the East the next morning; and the wind keeps its courses, blowing from all quarters, and affecting every thing within the compass of it's circuits. And this they do in one year as they did in any other.

7. The rivers run into the sea, and yet the sea is not full; unto the place from whence the rivers come, thither they return again.

7. The rivers continue running to the sea; which yet is not filled by them; they by the uniform operation of nature continually recurring to the same place from whence they began their course.

8. All things are tiresome to us. Man cannot mend this circumstance. The eye will not be satisfied whatever it sees, nor the ear contented whatever it hears.

8. And to this uniform sameness of occurrences it is owing that the enjoyments we meet with here so soon tire and cloy us. Nor can all the wit and contrivances of men prevent their doing so. The eye soon looks over what is to be seen, and casts about for other objects; and the ear with a curiosity never to be satisfied is always heark'ning after something new.

9. That

9. That which hath been is that which shall be; and that which hath been done is that which shall be done: for nothing is new under the sun.

10. Is there any thing of which a man can say, see this is new? That hath been already in times past, which is now in our own time.

11. We have no remembrance of those which were before us; and certainly with regard to such as shall succeed us, there will be no remembrance of them with such as shall come after them.

9, 10, 11. But alas! nothing new is to be furnished to gratify this curiosity. Whatever is to be seen, or can be done among us is no more than hath been seen, and done over and over again before. Nay could we recover the works of former ages, we should find nothing new in them, nothing but what is done in our own days. But the want of full and circumstantial records of the times that are past make us think they were different from the present: as the like want of a detail of our present conduct in life will lead those that come after us to the latest generations into a like mistake with regard to us and the rest which shall be before them.

12. I the preacher was king over Israel in Jerusalem.

12. From whom you have these instructions was king over Israel in Jerusalem.

13. And I applied my heart to seek, and search out by wisdom every thing which

ECCLESIASTES.

which is done under the heavens; namely, that fore travail which God hath appointed to the sons of men to be exercised therein.

13. *And I applied myself to make the most minute and thorough enquiries which wisdom cou'd suggest into all the actions of men; that train of labours and troubles with which the providence of God exercises the inhabitants of this world.*

14. I have consider'd all the works which are done under the sun; and behold all is vanity and vexation of spirit.

14. *In the course of which enquiries I consider'd every thing which is done under the sun, and found it to be all meer vanity, and vexation of spirit.*

15. That which is crooked cannot be made straight; and that which is wanting cannot be supplied.

15. *Whatever circumstance God's providence has made to cross man in his pursuits of happiness cannot be made to favour them: and whatever circumstance necessary to the complete enjoyment of himself, God hath been pleas'd to withhold from man cannot by any means be supplied to him.*

16. I commun'd with my own heart, and said, lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem, and my heart hath learn'd to make the best improvement of wisdom and knowledge.

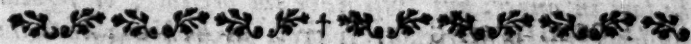
16. *I reason'd with myself and said I am possess'd of great power, and a large stock of wisdom.*

17. I will therefore give my heart to know wisdom and to know madness and folly. *But even this I now acknowledge to be vexation of spirit.*

17. *I will therefore examine the several schemes which men form for their pursuits of happiness, as well those which are fram'd by wisdom as those which are the dictates of madness and folly: that I may discover what the principles and motives are which can induce men to take such very different roads in pursuit of the same object. But I found that this examination also however proposing for it's object the attainment of wisdom is vexation of spirit.*

18. For in much experience is much provocation, and he that increaseth knowledge increaseth sorrow.

18. *For men's folly and madness in the conduct of their lives is such, as will raise in our bosoms, if we attentively consider it, a very troublesome indignation of spirit. And if we go on to consider, and take a view of the mischiefs, which are the consequences of this madness and folly, not only to the unhappy people who are guilty of it, but to the community at large, we cannot but be affected with a deep and heartfelt sorrow.*



Chap. VIII.

Ver. 1. **W**HO is like the man that is wise? and who like him who knows the interpretation of a proverb?

ECCLESIASTES.

proverb? wisdom in a man will make his appearance acceptable *where he goes*; but sternness will make his appearance disagreeable.

1. *Who then is the man, which can most reasonably expect to pass thro' life with comfort and happiness? I answer, he who governs his conduct by the rules given in the Proverbs and wise sayings of men of virtue and experience. The demeanor of such a one will be courteous and obliging, and ready to serve all he meets with, and therefore all company will be glad to see him come among them. But the man whose behaviour is govern'd by a rude untaught temper, will be so stern, so uncivil, and disobliging as will make him a very disagreeable companion to all he shall converse with.*

|| H. Beware of the king's wrath.
§ H. God's time.

2. || Be careful not to provoke the king, but instead of speaking turn aside waiting for § a proper time.

3. Be not turbulent in his presence; leave him and persist not in any disagreeable matter, for he will do whatever his will shall prompt him to.

2, 3. *But this courtesy of behaviour is particularly necessary in courts; where a wise man will be careful not to displease the king, by making replies to any thing he says in anger, but will leave the presence, or forbear pushing the disagreeable subject, as knowing that the king's humour may exert itself in sudden, and dangerous efforts.*

4. The word of a king carries authority with it, and who will say to him what art thou doing?

4. *The king's word is (often) too readily obey'd by his ministers, who regard their own interest too much to hazard his displeasure by remonstrating to him the unreasonableness of his commands.*

5. He

5. He that keepeth the commandment shall escape the disagreeable accidents of life; and a man of understanding will observe the proper time, and manner in which ev'ry thing shou'd be done.

5. *The ordering our lives according to the rule of God's commandments, is undoubtedly the surest means of preserving ourselves from suffering any thing disagreeable either in these, or other occurrences of life. But a wise observing man by a proper attention to times, and customs, will keep himself clear of many inconveniences, which people careless in this respect run themselves into.*

6. For there is a proper time, and manner in which things should be done: but the perverseness of man is very powerful to his prejudice.

6. *For there is nothing which will not be much better done at one time and in one manner, than in another manner, and at a different time: but there is a perverse self-will in man which pushes him on to act inconsiderately according to the dictates of his present humour without regard to those circumstances which prudence would have observ'd.*

7. For no one duly attends to this circumstance of time and season, because no one can certainly say how any thing will turn out in the end.

7. *For no one thinks these circumstances worthy his regard, because no one can certainly pronounce before the end of a thing what will be the event of it.*

8. No man (say they,) has power over the wind || to restrain its course, || H. to stop
nor the wind

* H. lord it
in the day
of death.

nor can any one shew himself * master
over death, nor secure a deliverance
from the dangers of war; nor is there
any thing to be observ'd which will se-
cure those who observe it against vio-
lence.

8. *There is no one, say they, who has power to
regulate the course of the wind; there is no one who
can put off the day of death; there is no one who can
warrant a safe return from battle; nor is there any
precaution to be taken, which will secure such as use it
from acts of violence.*

+ H. there
is a time
when a man
governs.

9. All this have I seen in the course
of my observation of what is done under
the sun; I have seen too a + man go-
verning a people by harsh usage.

9. *These things have I seen in the course of my ob-
servations on men and manners. I have observ'd fur-
ther, and seen a man usurp the government of a people,
and maintain himself in it by force and severity.*

10. And in this case I have seen the
violent oppressors buried; but men
have gone, and taken them away from
the sacred ground where they were laid,
and their memory sunk into oblivion in
the very city where they had acted their
violence.

10. *I have seen too these violent oppressors die in
peace, and receive a burial; and yet after all this I
have seen their carcasses taken out of the sepulchre, and
abus'd, and their memory perish among the very people
over whom they had tyranniz'd.*

11. 'Tis however surely a vanity,
that because sentence against an evil
work

work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

11. *Men surely therefore are guilty of great folly and vanity, when they resolve to pursue an evil course of life, because they see some do so without suffering any immediate punishment for it by the inflictions of God's providence.*

12. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, that $\S$ they $\S$ H. have have fear'd him. fear'd before him.

12. *Let a sinner however repeat his sin a hundred times over, and live long in the practice of it, yet I know that happiness shall be the lot of them that fear God, because they fear him.*

13. But it shall not be well with the violent oppressor; for his long life shall be spent in a state of discomfort. Every one shall pass away as a shadow, who does not fear God.

13. *And that the man of violence shall not be happy, but he shall wear out his long life comfortless, and inwardly dejected; and every one who does not fear God shall pass away, and be forgotten as a shadow that is departed.*

14. Vanity is committed on the earth, when it happens to righteous men according to the work of the wicked, and when it happens to wicked men according to the work of the righteous. I myself said this also is vanity.

C

15. And

ECCELESIASTES.

15. And I commended mirth; I sung
 “there is no good for man under the
 “sun but to eat, and drink, and be
 “merry: and that he shou’d * well
 “moisten himself during his labour in
 “the days of the life which God hath
 “given him under the sun.”

14. 15. *There is too another circumstance observable in the dispensations of God’s providence, which too often encourages ill dispos’d men in evil courses. ’Tis often seen that good men have bad fortune in the world, and fare hardly; while bad men prosper and live in pleasure. And this temptation to disbelieve and disregard the doctrine of a providence is so powerful, that it prevail’d even on me to pronounce all regard to such a doctrine in our actions a vain and fruitless restraint on ourselves; and I called all who were about me to the enjoyments of wit and mirth, singing in the strain of libertinism, “Man has no enjoyment of himself under the sun but when he eats, drinks and is merry. And that therefore ’twill be wisdom for him amidst the labours of his life, to chear up his spirits with plenteous draughts of generous wine.”*

16. “For I have applied my heart to
 “learn wisdom, and have consider’d the
 “travail which is undergone on the
 “earth,

* I am not aware that I have taken greater liberties in reading the text than I have acquainted the reader with in the advertisement at the conclusion of the first part of this little work, excepting in this place: where I have ventured to change an *l* for an *r* and read *jirwennu* for *jilwennu*. Perhaps the reader will think me justified in doing so, who shall give himself the trouble of seeing what is said concerning the change of these letters in Pol. on Hof. xij. 15. and in Bp. Lowth on Isaiah xvi. 12.

“ this, and profess my sentiment with
 “ regard to it all, that since the righte-
 “ ous, and the wise and their works are
 “ in the power of God, surely no man
 “ experiences either his love or hatred
 “ for any thing which he does : ac-
 “ cordingly the like events happen to
 “ the righteous, and to the wicked ; to
 “ the good, and to the clean, and to
 “ the unclean, and to him that sacrificeth,
 “ and to him that sacrificeth not :
 “ as is the good, so is the finner, and
 “ he that sweareth, as he that feareth
 “ an oath.”

1. 2. “ I have seen all this so clearly as to be satisfi-
 “ ed ; and freely declare it to be my persuasion, that,
 “ since God in whose power and disposal men and their
 “ actions are, suffers the world to take such a course as
 “ he does, no man has just grounds for expecting to be
 “ favour’d, or fearing to be punish’d by God for his
 “ behaviour in the present life : inasmuch as men of
 “ all characters, just, and unjust, clean, and unclean,
 “ religious, and profane, those who make a conscience
 “ of what they say, and those who without any regard
 “ to conscience will say or swear any thing, all fare a-
 “ like, and meet with good or bad fortune according to
 “ the disposition and accidents of the world about
 “ them.”

3. This is the ground of all the evil
 which is done under the sun, that be-
 cause one event happeneth to all,
 (therefore) the heart of the sons of men
 is full of evil. Not only a mad phren-

zy possesse their hearts while they live, but their last words to the men about 'em are

3. Such were the sentiments I unhappily entertained, and propagated on a superficial view of the promiscuous manner in which God dispences his blessings to mankind in the present life. And indeed this is the root of all the wickedness mankind are guilty of; that as far as they observe, men of all characters fare alike, and have an equal share of good fortune and happiness in the world. They therefore during their lives without restraint indulge themselves in every madness, and folly, which their corrupt passions can prompt 'em to, and when they find their own course is nearly finish'd, they take their leave of the men about 'em with professions that in their judgment

4. "As the days of the man who makes God his choice are, so with regard to every living man is the day fraught with hope: for a living dog is better than a dead lion."

4. "There is no difference, with regard to the happiness of their lives, between the man who is careful to gain God's favour, and any other. For every man while he enjoys life may expect to be happy: so that one had better be a living dog, than a dead lion."

5. "For all the living know that they shall die; and none of the dead know any thing at all; nor have they any thing to expect hereafter."

5. "The living indeed know that they shall die; but the dead know nothing at all; they have not the least sensation, or advantage from the life that they have pass'd."

6. "But

6. "But their memory is forgotten,
 "and the love, and the hatred, and the
 "envy that was born them is at an
 "end, and they have no more any con-
 "cern for ever with any thing that is
 "done under the sun."

6. *"But their memory is forgotten, and with it
 "dies all the love and hatred, and emulation which sub-
 "sisted in their life time betwixt them and their neigh-
 "bours, and they can no more be interested in any thing
 "which passes among us here under the sun."*

7. "Go therefore, eat thy bread with
 "joy, and drink thy wine with a mer-
 "ry heart, according to the substance,
 "which the bounty of God hath given
 "thee."

8. "Let thy clothes be always
 "white, and let thy head never want
 "perfumes."

7. 8. *"Go therefore, live freely, and enjoy your-
 "selves according to the plenty which God hath given you.
 "Eat, and drink with a merry heart; dress yourselves as
 "may best suit the gaiety, and festivity of happy men; and
 "let your head want no perfumes, which may exhilarate
 "the spirits, and add to the entertainment of the compa-
 "ny."*

9. "Live joyfully with the woman
 "whom thou lovest all the days of the
 "life of thy vanity, which he hath in-
 "dulged to thee under the sun; all the
 "days I say of thy vanity, as thy portion
 "among the living shall allow, and ac-

— cording

“ cording to the labour, which thou hast
“ undergone under the sun.”

9. “ Indulge yourselves with the women of your
“ choice while the spirits and health which God gives you
“ dispose you to the enjoyment of those vanities, and the
“ good things which he hath given you the possession of,
“ enable you to enjoy them.”

10. “ Every thing which thy hand
“ findeth to do, do it as far as is in thy
“ power : there is no work, or sensation,
“ or knowledge, or wisdom in the grave
“ when thou descendest into it.”

10. “ Whatever you find occasion to do, either for
“ pleasure or advantage, do it without scruple. For
“ there is no work to be done, or pleasure to be reap’d
“ from it ; no knowledge to be gain’d, or wisdom to be
“ shewn in the grave when you are laid in it.”

11. (But after this) I reconsider’d
the state of things under the sun ; that
the race is not to the swift, nor the bat-
tle to the strong, nor yet bread to the
wise, nor yet riches to men of under-
standing, nor yet favour to such as ac-
knowledge God, but time and chance
happeneth to all men.

11. But I have since more maturely consider’d the
question concerning the dispensations of God’s provi-
dence ; that unforeseen and unexpected accidents often
defeat the most promising appearances of success ; that
the swiftest do not always gain the race ; nor the army
which seems strongest the battle : that even wise men
sometimes find it difficult to gain a subsistence, and sen-
sible men are often defeated in their schemes for getting
wealth ; and that good fortune does not always attend
the

the man who is most punctual in the observance of religious duties. But all, as was said, fare alike, succeeding as time and chance happen to favour them.

12. (And said) surely because man does not observe the intimations given him of the proper time for his doing any thing (therefore) as fishes caught in a net; and as birds taken in a snare, so are the sons of men (surpriz'd) || by unexpected accidents.

|| H. by that which shall fall suddenly upon him.

12. And the result of my better thoughts upon it, is that surely this is owing merely to men's not duly attending to the directions which God gives for their behaviour first in his word, and secondly by the course of his providence. God as I have said (Ch. iii. 11.) is very mysterious in his dispensations to mankind; he often suffers affairs to take a turn which seems to promise an event very different from that which he intends shall take place; and this that man shou'd find nothing to depend on but his favour, (Ch. vii. 14.) which every man is sure to bark, who seeks it in the way prescrib'd to him.

If it be said that this is not so sure; that it has been acknowledged, "good fortune does not always attend the man who is punctual in religious duties," 'tis to be observ'd, that in this case we are very liable to form a wrong judgment. For those events (see Ch. iii. 11.) which seem most distressful to a good man at the time they happen, may be indeed the kindest favours which cou'd have been dispens'd to him: and their being permitted to wear the appearance of distress may be merely that the goodness of God's providence may be more illustrated in the deliverance of his servant (John ix. 3.) or that his virtues may be more improv'd (Ps. cxix. 71. and Heb. xii. 10, 11.) or that by his sufferings the faith and patience of mankind in general may be ex-
ercis'd.

exercis'd. The sufferings of good men therefore are not just objections to the doctrine of God's governing the world by a kind and gracious providence, nor any real calamity to themselves. But men, whose appetites unhappily byass them to wish there was not a providence to animadvert on their irregularities, eagerly catch at these appearances, which they think justify them in disbelieving that there is such a one; and live as if they were assur'd there is not such a one. And even men not absolutely void of religion often neglect to pay the full attention to the direction of God's word, and the working of God's providence which they ought. And instead of walking in the plain path of duty, and doing this thing, or that thing because the one or the other is most agreeable to the commandment God has given us, govern themselves by the dictates of their own worldly wisdom, and act merely as seems best to suit their present interest, or pleasure. 'Tis no wonder then that these men, as well as mere worldlings not rightly discerning and pursuing the path, in which their duty requires them to walk, shou'd meet with disappointment, where they promis'd themselves success, and be surpris'd with misfortune, as fishes entrapp'd in a net, or birds taken in a snare.

It is further to be consider'd with regard to this promiscuous, and, as it may seem to some, unjust dispensation of success in the world, that things cou'd not be order'd otherwise than they are, even in many of the cases which are most complain'd of, unless men themselves wou'd act by each other more equitably than they often do. How can the providence of God give a man the success his virtue deserves, if the people with whom he lives, are determin'd to be unjust, and cruel to him, unless it shou'd entirely deprive those people of the power of acting according to their own will, or take from the creatures they wou'd use as instruments of their cruelty the properties of their nature, and not permit the water to flow, the fire to burn, or lions to devour? But these

these things, however proper to be so order'd sometimes for the display of God's omnipotence, and the deliverance of his servants, when he sees it good so to deliver them, (see 1. Kings xiii. 4. Exod. xiv. 22. 29. Dan. iii. 27. and vi. 22.) cannot be done ordinarily without changing and interrupting the course of the world too much: indeed 'twou'd be making the world quite a different place; and such a one as wou'd not at all suit the circumstances mankind are in, and the probation to be made of them. Good men wou'd not have opportunity of shewing and exercising their virtue, nor bad men of practising their villainy. 'Tis fit therefore, 'tis necessary that the world shou'd be what it is; and that the perverseness, injustice, and ingratitude of men shou'd have their free course, and mortify and distress deserving men, while very unworthy people are favour'd and caress'd.

13, 14. I have even seen this. A wisdom under the sun great in it's services to a little city, which had but few men in it, when a great king came and begirt it round, and built great towers against it.

13 14. I have in the course of my experience observ'd an eminent instance of this ingratitude and injustice, with regard to a poor man whose services to the public deserv'd a better return from his fellow citizens than was made him.

15. But there was found in it a poor wise man; and he delivered the city by his wisdom; but no one remember'd that poor man.

15. For when the city, which was but small, and ill provided of defendants was attack'd by a great king, and a numerous army, the poor man by his wisdom deliver'd

liver'd the city from the ruin which threaten'd it ; but when he had done so, and plac'd the city in a state of security, the ungrateful citizens neglected him, and suffer'd him to pine in obscurity.

16. Then I said wisdom is better than strength, tho' the poor man's wisdom is despis'd, and his words are not hear'd.

16. *Yet I maintain that wisdom has more merit, as being more capable of serving the community, than valour, tho' wisdom in a poor man is despis'd, and his advice disregarded.*

17. The words of the wise deliver'd with gentleness are better than the noisy harangues of such as gain the applause of fools.

17. *The words of the wise however silently and calmly deliver'd, yet when listen'd to are of more service and benefit to the community, than the noisy clamorous harangues of such as please the ears, and gain the applause of fools.**

18. Wisdom is better than instruments of war.

18. *For no advantages of warlike preparations will make amends for the want of wisdom to direct our operations.*

* Bp. Patrick in his note on this v. quotes from St. Hierom a passage well worth the attention of the present time, "Whatsoever declaimer thou seest in the Church by the inticement and elegance of words exciting applauses, moving laughter, or stirring up the people to affections of joy ; know that it is a sign of folly both in him that speaks, and in them that hear him : for the words of the wise are heard in quiet and moderate silence, &c."

ECCLESIASTES.



Chap. X.

Ver. 1. **N**OW one error will defeat a scheme which promis'd great success. One fly *which* dies and corrupts will give a stench to the perfumer's balsam, and a man who has gain'd a reputation for wisdom, and glorious actions will lessen it, if he give himself up to sottish indolence.

1. *Let a business be ever so well plann'd, and carried on during some part of it, yet a single error in what remains to be done may defeat the whole. Let the perfumer mix, and prepare his balsam with the happiest care, yet it will be spoil'd, and render'd absolutely un-serviceable if a fly gets into and putrifies in it. And let a man raise his character to any height by wise and glorious actions, yet if he intermits his labours, and sits down indolently in a careless disregard of the publick welfare, his character will sink in the estimation of mankind, and he will be valued but as one of the people.*

2. The heart of a wise man is at his right hand ; but the heart of a fool is at his left.

2. *The heart of a wise man is like a sword in his right hand ; ready to execute any thing which may offer to be done ; but that of a fool is no better than a sword in a man's left hand, unwieldy and incapable of being employ'd by him to any useful purpose.*

3. And even in the road the sottish
fel-

fellow creeps along like a sheep, and shews himself deficient of understanding and declares to every one that he is a fool.

3. Indeed a fool betrays himself at every turn. If he walks along the street he marches on with the air of an unmeaning silly sheep, and evidently discovers to every one that sees him his want of understanding.

4. If the spirit of giving correction come on thee, do not forbear to exert thyself; for it will put a stop to * great * or great transgressions sooner than yielding to offenders. them.

4. If thou findest thyself moved with the spirit of giving correction to enormities, do not check the impulse. For proper and seasonable correction will sooner put an end to them than an easy yielding to them.

5. There is an evil which I have seen under the sun, when the officer, which is sent out by the ruler, does wrong.

6. Folly is set in high dignity, and men of worth sit in low place.

7. Servants are seen riding upon horses, and princes walking as servants on the earth.

5, 6, 7. Another occasion of mischief, which I have observ'd in the world is the king's delegating his authority into improper hands. From which it often happens, that the most worthless fellows execute the highest offices, while men of most consequence and merit are divested of all authority. Nay people of the lowest birth, and most obnoxious dispositions parade it in state on horseback, while

men

men of the best families are forc'd to walk as servants in their train.

8. He that diggeth a pit shall fall into it; and he that breaketh a wall a serpent shall bite him.

8. He that diggeth a pit in his neighbour's way shall fall into it himself, and he that breaketh down his neighbour's wall shall in the breaking it disturb a serpent which shall bite him.

9. He that is incommoded by a parcel of stones removes them; and he that will be profited by wood cleaves it up.

10. If the iron be blunt and the man be tired, prudence will direct to sharpen the edge, and will (thereby) encrease both the powers and advantage of the workman.

9, 10. No one appears destitute of knowledge to conduct himself with regard to the common occurrences of life. No one for instance wants to be told that if a parcel of stones lie in his way he must remove them; and that if he wou'd make the most of a stick of wood, he must cut it up; and that if he be working with a tool of iron which is blunted, and therefore occasions him an extraordinary degree of fatigue in the using it, he must whet the edge to encrease its powers of cutting; but there are occasions when all a man's prudence will not be sufficient to secure him success in his affairs.

11. If the serpent bites while I am charming him, where is the advantage of knowing how to charm?

11. But he will be in the condition of a charmer of serpents, when he meets with one who will not be charm'd

charm'd. *All his skill proves fruitless and he feels the tooth of the venomous creature as soon as another person.*

12. The words of a wise man's mouth procure him favour; but the lips of a fool ruin him.

12. The wise man is always careful to say what will please and procure him favour from those whom he hath concerns with: but the fool careless of pleasing makes such speeches as gain every one's ill will, and frequently provoke returns of resentment and revenge.

13. The beginning of the words of his mouth is foolishness, and the end of his speech is mischievous madness.

13. He will begin a conversation, with a sottish indifference; and before he has ended it work himself up to a pitch of extravagance and madness.

14. Tho' a foolish fellow multiply words a man cannot know what is the matter; nor even when he has finish'd his speech will any one be able to say what he wou'd have.

14. But let him multiply words ever so long no one will be able to discover what he wou'd be telling us, or be able to say whither his discourse will run before it be ended.

15. The labour of fools soon tires them out; when on being tired they know their way (home) into the city.

15. A fool will soon be tir'd of his labour when he knows, that on pretending to be tir'd, he can leave it and go home.

16. Woe to thee, O land, whose king

king is a child, and thy princes eat in the morning.

16. *'Tis an unhappy circumstance for a country to be under the government of a child; when it's princes indulge themselves in improper freedoms of living, spending that time in feasting which shou'd be employ'd in distributing justice.*

17. Blessed art thou, O land, whose king is grey hair'd, and thy princes eat in due time, for strength, and not for drunkenness.

17. *But happy is the country which has a man of age and experience for it's king; and whose princes refresh themselves at proper seasons, eating for support only, and not for indulgence.*

18. By idle days the revenue is diminish'd, and by remissness of the hands the house droppeth thro'.

18. *The man who spends his days idly will find his estate waste; and if his hands will not be at the pains of stopping the rain out, he will have his house full of it.*

19. Bread and wine delight the happy part of the world as serving to mirth; and money as answering to every occasion.

19. *Bread and wine are valued, as they are necessary ingredients in a jolly course of life: but money is the object of every one's pursuit, as it will answer every call, and provide every thing which either our necessities or follies make us wish for.*

20. Curse not the king, no not in thy

thy thought, and curse not great men in thy bedchamber : for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

20. Do not permit thyself to curse the king so much as in thought ; nor vent ill temper against great men even in thy bedchamber : for such things are sure to be carried to the notice of those whom they concern, tho' it shou'd seem as impossible for 'em to meet with any conveyance, as for a bird to hear and discover them.



Chap. XI.

Ver. 1. **C**AST thy bread upon the waters, for thou shalt find it after many days.

1. Let thy charity be unbounded, and thy alms bestowed, where they are wanted, with as little consideration of a return from them, as a man can have of profit from the bread he throws into a running stream. For God, who ministers not only seed to the sower, but also bread to the eater from the seed which is sown and dies in the ground, will in his good time return thy bounty to thee with a large increase. 2 Cor. ix. 10.

2. Give a portion to seven, and also to eight ; tho' thou knowest not what evil shall be upon the earth.

2. And do not let the apprehension of future accidents check thy liberality, but give wherever thou seest a necessity ;

sity ; being careful only to secure the simplicity of intention which God requires in these cases, " that we propose not our own glory and advantage, by our works of charity, but aim only at glorifying him by administering comfort to his creatures," and being then confident " thou shalt lack nothing." Ps. xxxiv, 9. &c. that " thou shalt not be confounded in the perilous time, and that in the days of dearth thou shalt have enough." Ps. xxxvii. 19.

3. When the clouds are full of rain they empty themselves upon the earth ; and when a tree falls, be the place in which it falls either to the north or to the south, there the tree will lie.

3. Take thy rules of management in these cases from the intimations God gives us in the course of his providence. When he fills the clouds with rain, tis evidently that they may empty themselves on the earth. And when a tree is fallen to the ground, he takes from it all its use as a tree, not giving it power any longer to yield either food or shelter. From whence we shou'd learn, that God intrusts us with his blessings, only that we may dispense them to such as are in want, and that if we neglect to make a due improvement of them in the present season of our life, we shall not afterwards have an opportunity of doing it.

4. He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.

4. Every day's experience in the common course of life yields instances of our incapacity to form a proper judgment of what God will be pleas'd to do by any observations we can make on present appearances. The man who forbears to sow to day because the wind is too rough, may find it to-morrow much more boisterous, and lose his proper seed-time. And he who puts off his reaping because

because the clouds seem gathering for rain, will find perhaps at last that he has neglected the most favourable time for getting his harvest which the whole season afforded.

5. As thou knowest not how the spirit proceeds, while * the body is perfecting in the womb, so thou canst not know with regard to the work of God, what event he will give to any matter.

* H. the bones

5. We meet with every day in the common course of life instances sufficient to convince us that we are very incapable of forming proper judgments on the means by which God works to bring about the purposes of his good providence. We know that when a woman has conceiv'd, she at length brings forth a child. But who can say how, and by what secret power the embryo in her womb is form'd, nourish'd and perfected from an inconsiderable portion of inanimated matter to a perfect living child?

6. In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they shall be both alike good.

6. Let not then the selfish maxims and apprehensions of worldly wisdom withdraw thee from a ready cheartful practice of the benevolence which God has prescribed. But sow thy good seed freely on all proper occasions, like the husbandman who sows both early and late, that whatever season comes, he may have a crop from one part of his labour, if it shall not please God to give him a crop from both parts of it.



Chap. XII.

Ver. 14. **F**OR God will bring every work into judgment, even every secret work, be it either good or bad.

14. *For all our actions shall be brought into judgment: even those which we have conceal'd from the notice of men with the greatest care. All shall be laid open; and every deed we have done receive a proper recompence of reward or punishment according to its desert, be it good, or bad.*

PSALM

ECCLESIASTES



Psalm XXVII.

TO the right understanding, and the making a proper use of many of the Psalms, two considerations seem to be necessary, which, I doubt, are seldom attended to.

I. There are Psalms which we cannot rightly understand if we do not consider them as responsive: *i. e.* as compos'd with an intent that they should be sung in parts; one part answering the other.

Bishop Lowth observes that “† it appears by many plain instances to have been a common practice among the Jews in the performance of their sacred hymns, that two choirs shou'd sing, the one responsively to the other.” And this he observes was sometimes

† Hoc multis exemplis clare confirmatur, ut sacros hymnos sæpe alternis choris invicem cantarent. De sacra Poesi Hebr. Præl. 19. inter init.

sometimes so order'd, “† that when the
 “first choir had sung a verse, it was
 “constantly seconded by the other,
 “with a verse some how answerable to
 “that which had been sung.

Now if this be the case with regard
 to any of the hymns we have in our
 book of Psalms, the not attending to
 this circumstance must throw a great
 obscurity over many passages in them,
 which wou'd be entirely remov'd by
 considering them in the light in which
 this observation places them.

We have examples in the Psalm be-
 fore us.

What difficulties do the ablest com-
 mentators find in accounting for the
 expression of the Psalmist's being forsaken
 by his father and mother in the
 10th verse? “as there seems to be some
 “difficulty in supposing the Psalmist's
 “parents to have deserted him, they
 “might perhaps be said to have *forsaken*
 “him, (as Muis conjectures) that is to
 “have

† Ita erat instituta cantio, ut ex duobus choris, altero
 singulis versiculis præinente, alter perpetuo subjungeret
 versiculum priori aliquo modo respondentem. ib.

“ have left him behind them, as being
 “ dead.” Merrick on the text ; or see it
 in Dr. Horne’s Commentary on the
 Psalm.

But when we consider the verse as
 sung in answer to that which precedes
 it, nothing can be more clear, more
 natural, nor consequently more beauti-
 ful. One party had express’d his faith
 with some diffidence. “ God had help’d
 “ him, and he still trusted in him, and
 “ therefore begg’d he wou’d not forsake
 “ him.” The other in a full assurance
 of faith in the goodness of God professes
 himself firmly persuaded and satisfied,
 that “ the love, and compassion of God
 “ towards him was more firmly fix’d,
 “ more to be depended on than that of
 “ his natural parents. The mother
 “ may forget her sucking child ; but
 “ God cou’d never forget his servants.”
Isa. xlix. 15.

Another passage in this Psalm,
 which has hitherto been attended
 with great difficulty, owing in some
 measure to the not considering it as part
 of a responsive hymn, is the two last
 verses. I say in some measure, because
 it seems to have been mis-translated in
 such a manner as wou’d render it ob-
 scure

scarcely consider'd in any light. For to make any sense of it we must find a supplement to a great ellipsis, and when we have done so we can but ill connect it with the verse following. And even the true rend'ring, if the translation given below may be admitted to be the true rend'ring, wou'd seem harsh and ill connected with what follows, if not consider'd as a leading sentiment which the succeeding verse answers, and corrects. But in this view what is said is worthy of it's divine author, satisfactory, pleasing and instructive. We see and compassionate the weakness of human nature in the almost desponding reflection of the feeble minded votary. We feel and sympathize with his infirmity. But our drooping spirits are revived, we feel the consolations of heavenly wisdom, and find ourselves rais'd above the fears incident to humanity by the seasonable, affectionate, and faithful reply of his enlighten'd friend.

A. "I wish I had not trusted that I
"shou'd see the goodness of the Lord
"in the present life."

B. "O tarry thou the Lord's leisure,
"confirm thyself, and let thy heart
"take comfort; but wait the Lord's
"time."

II. A second consideration not sufficiently attended to perhaps in our use of the psalms is, that probably many of them were not compos'd with any particular regard to the circumstances, and situation of the psalmist; but merely as helps to the devotion of pious souls, by furnishing them with forms of expression suitable to the particular state in which they find themselves.

Tho' 'tis certain that a soul warm'd with true devotion will vent itself in petition, praise, and thanksgiving to God, yet it finds itself much reliev'd, and help'd by proper expressions suggested to it. Especially do such persons find themselves so assisted, and relieved, as have not been us'd to put the sentiments which occur to them out of the common road of business or amusement into language. Many too labour under a natural incapacity of doing this. And all truly devout people will pursue their devout exercises, and offer up their addresses to God with much more satisfaction, when they are assur'd they use words recommended by such as well knew, what is proper to be said to God in their circumstances.

F .

'Tis

'Tis therefore a very usefull service to devout souls to supply them with proper expressions. And good and pious men have in all times been careful to provide these helps for such as want, or are willing to use them. We have many in our language eagerly purchas'd by multitudes, and us'd no doubt by many with great advantage. And why shou'd we think the piety of good men in ancient times wou'd be less thoughtful of their brethren's wants, or less charitable to provide for 'em, than those of later ages? We must conclude that they were not, if we judge by the nature and composition of many of the Psalms. For their parts are unconnected with each other, and absolutely incapable of being applied to any the same particular occasion.

Consider Psalm cxix. How few verses are there in it which have any dependence on, or connection with that which goes before, or which follows them? It has therefore been term'd a string of pearls; to which it is very properly resembled both on account of the precious value of it's several parts, and their entire independence one of another.

Consider

Consider Psalm vi. Is it possible for imagination to place a man in a situation, in which the former and latter parts of it can be both properly us'd?

But any servant of God may with comfort use the former, when in circumstances of distress, and, when God has granted him the deliverance he pray'd for, express his triumph in the terms of the latter.

The observing reader will find many Psalms to which these reflections are applicable: some perhaps which not only according to the first observation are to be consider'd as responsive, but also according to the second as not referring to any certain time or circumstances of a particular person's life, and therefore to be regarded in no other view than as expressions suited to the use of any one who wou'd address himself to God in such a situation as they represent. And such a one he will probably think the Psalm following. The former part of which to verse 8th. is suited to the state of a good man, when God gives him wisdom, and knowledge, and joy. *Eccles. ii. 26*: the latter, when God seems to have hid his face, and to have forgotten to be gracious. *Pf. lxxvii. 9.*

Ver. 1. A. **T**HE Lord is my light
and my salvation;
whom shall I fear?

B. The Lord is the strength of my
life; of whom can I be affraid?

1. A. *I walk by the light of the Lord's word, and
trust in his providence to defend me from evil; what
then can I fear?*

B. *The Lord hath promis'd to support me, and sup-
ply me with every thing I may want: what evil then
can I apprehend?*

2. A. When mine enemies and foes
were leagued against me, and came on
to devour my substance, they stumbled,
and fell.

2. A. *When a wicked crew of mine enemies thought
they had me in their power, and came violently upon me
thinking to complete my ruin, they fail'd in their attempt
and were themselves confounded and destroyed.*

3. B. Tho' a host shou'd encamp a-
gainst me, I will not fear. Tho' war
shou'd be made on me I will maintain
the same confidence.

3. B. *Tho' an army shou'd beset me; tho' the hor-
rors, and devastations of war shou'd threaten me, yet
wou'd I retain my faith; my hope and confidence in
God shall ever be the same.*

4. A. One thing have I desired, I
will beg it of the Lord. That I may
dwell in the house of the Lord all the
days of my life.

B. Let me enjoy the sweetness of
contemplating

contemplating the Lord : and spend my morning meditations in his temple.

4. A. *One thing I have indeed desir'd, and will never cease to beg that God wou'd grant it me ; that I may spend my days in his house.*

B. *O ! that the days of my life may be employ'd in the sweet exercise of contemplating the goodness and love of God ! that the first hours of every day may be pass'd in pious meditations within his holy temple !*

5. A. Surely in the day of trouble he will hide me in his tabernacle ; in the secret place of his dwelling he will hide me, (and) set me up upon a rock of stone.

5. A. *Surely then I shou'd be safe out of the reach of all mine enemies. No evil cou'd come near me while I lay shelter'd in his tabernacle ; but I shou'd be as secure as one lodg'd within the most impregnable fortrefs.*

6. B. Even now shall my head be lifted up in the sight of mine enemies which are round about me.

6. B. *I do not in the least doubt, but he will deliver and exalt me, even while mine enemies, who shall have no power to hinder it, shall stand looking on.*

7. A. Therefore will I offer in his dwelling sacrifices of joy.

B. I will sing and speak praises unto the Lord.

7. A. *Therefore will I offer in his temple sacrifices of joy and thanksgiving.*

B. *I will spend my life in singing the praises and proclaiming the goodness of the Lord.*

8. A. Hearken to my voice O Lord.

I call ; * O have mercy on me, and answer me. * H. both pity me &

f

8. A. Hear my prayer, O Lord; I call unto thee, have compassion on me, and give me a gracious answer.

9. B. My heart hath said of thee, seek him my face. Thy face, Lord, will I seek.

9. B. My soul sincerely desires to give itself up to thee. It checks me when I seem inclin'd to stray from thee, and engages me to resolve, and endeavour to be wholly thine.

10. A. Hide not thy face from me.

B. Cast not away thy servant in displeasure.

10. A. Let not the light of thy countenance be hid from me.

B. Cast not thy servant off, even tho' he has deserv'd that thou should'st be displeas'd at him.

11. A. Thou hast been my succour: leave me not neither forsake me, O God of my salvation.

11. A. Thou hast always been my refuge in distress; to thee I seek for succour in all my need: leave me not, O Lord God, from whom only I expect, and desire salvation.

12. B. When my father and my mother forsake me, then the Lord will take me up.

12. B. My faith assures me, that God will always have me in his keeping. My father and my mother may forget their child, and forsake me. But the Lord's mercies fail not; I know that he will never leave me destitute of help.

II. xlix, 15

13. A. Teach me thy way, O Lord, and lead me in a plain path because of the men who watch for my halings.

13. A.

13. A. Teach me to walk in the path of duty to thee, O Lord; and make this path so plain before me as that I may not mistake or stumble in it. For I have a multitude of enemies, who mark my steps, waiting to improve any slip or error I may be guilty of to my hurt.

14. B. Deliver me not over into the will of mine adversaries: for false witnesses stand up, and each breathes violence against me.

14. B. O! let not mine adversary's wicked plot against me succeed. For he has false witnesses, which of themselves are violently set to do me mischief, ready to produce against me.

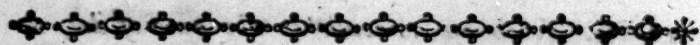
15. A. I wish I had not depended on seeing the goodness of the Lord in the land of the living.

15. A. O! that I had never flatter'd myself with the hope of ease and comfort in the present life! that I had never indulg'd the pleasing expectation that God wou'd shew me his favour, and make me taste his goodness in this present world!

16. B. O tarry thou the Lord's leisure. Be strong, and let thy heart take comfort; but wait the Lord's time.

16. B. Be not impatient; never despair of God's goodness, but wait his pleasure. Continue to trust in him, and be confident that in due time, if thou faintest not, thou shalt reap the blessed fruits of thy faith and patience in a happy enjoyment of his favour, and every blessing which can contribute to make thee truly happy.

P S A L M XXVII.



Some of my readers will perhaps be pleas'd, and none, I hope, will complain, that I subjoin the following version of this Psalm in metre.

A. **T**HE Lord vouchsafes to be
my light,
And safeguard; what can me affright?

B. The Lord has promis'd to defend
My life; what can I apprehend?

A. With eager haste the wicked run;
My foes impetuous rush on
To eat my flesh: when lo! they all
Before my feet stumble and fall!

B. Tho' war with his most cruel band
Of ruffians shou'd against me stand,
My confidence I'd still maintain;
My faith unshaken wou'd remain.

A. One thing of God I do require
With most importunate desire;
Within his courts my life to spend
While on his service I attend.

B. How

P S A L M XXVII.

B. How sweetly shou'd I life enjoy,
Cou'd I in the Lord's house employ
The early hours of all my days
In meditation, pray'r, and praise !

A. There shou'd I dwell secure from
fear ;
No enemy could reach me there.
B. I doubt not God will make me rise
Superior to all enemies.

A. With joy, and triumph will I
bring
My off'ring to our heav'nly king.
B. With shouts of joy will I proclaim
The glories of God's holy name.

A. Lord ! when to thee I make my
pray'r,
Do not refuse my voice to hear !
See how thy suppliant is distress'd,
And gracious grant him his request !

B. My heart and soul to thee aspire
With all the force of full desire.
Give me the beatifick sight !
To see thy face ! supreme delight !

A. I turn to thee, O Lord ; I pray :
Thy face from me turn not away.
B. Let not thy wrath against me rise,
Do not my pray'rs and tears despise.

P S A L M XXVII.

A. In danger thou hast often heard,
And sav'd me from the harm I fear'd ;
O never do thou, Lord, forbear
To watch me with like guardian care !

B. My parents may forget the love
They owe me, and unnat'ral prove ;
But God, I know, will always be
My succour in extremity.

A. Thy ways, Lord, to thy servant
I shew ;
Make the road plain which I'm to go.
My cruel foe is always nigh,
To watch if e'er I tread awry.

B. O give me not into his hand !
For he has ever at command
Unworthy men, who will not fear
False witness against me to bear.

A. O why did I indulge the thought,
(Unwarranted presumptuous thought !)
That I while living here should see
God's bounteous hand stretch'd out to
me !

B. Do not despair ; hope and endure :
God's help in fitting time is sure.
He is too good to let us grieve,
When he with kindness can relieve.

THE NEW M A 2 71

65

The scriptures give us reason to expect a time, when
“God shall pour out his spirit upon Israel, and all Israel shall be saved :” When that day will come, and whether it be near, or far off, we presume not to say : The clearing up the reading, and sense of the antient Prophecies seems to be the most probable human means of bringing this great event to pass.
----*Randolph's* “Prophecies, &c. cited in the New Testament,” near the conclusion.



II. Samuel XXIII.

Ver. 1. **N**OW these are the last words of David; the profession of David the son of Jesse, even the profession of faith, which that great man made concerning Messiah the God of Jacob, the delectable subject of the songs of Israel.

1. *These are the last words of David the son of Jesse, that great king, and prophet highly favour'd of God; the effusions of his faith and joy when, drawing near the verge of life, he had a lively prospect of the Messiah, that delightful subject of thanksgiving and praise so much alluded to in the sacred songs of God's people.*

2. The spirit of Jehovah is speaking by me, even his word is on my tongue.

2. *The spirit of the Lord, says he, is now upon me, and gives utterance to the transports of my soul.*

3. The just one teaches among men, teaching the fear of God.

3. *I see him; the just one teaching among men; veil'd in human flesh, and shewing to mankind the way unto salvation by the worship, and fear of God.*

4. As the morning light shall He arise; a morning sun unclouded after rain,

rain, spreading a shining lustre o'er the verdure of the earth.

4. *He appears like a morning sun, unclouded after a fall of rain, shedding its kindest influences on the earth, and making all nature both lovely and fruitful.*

5. For of a surety my family is under the care of God. For he hath made an everlasting covenant with me confirming it, that my family, when it shall have been wasted for its rebellions, and all by whom it shall be continued driven out of the notice of men thro' length of time, shall from this low estate spring forth.

5. *Now most certainly my family will survive under the protection and care of God. For he hath made an everlasting covenant with me; fully establish'd, and confirm'd, that however in a succession of generations, it may seem lost, and not to be recover'd, yet it shall recover from this its low estate, and spring forth and prove fruitful.*

6. 7. But the wicked shall be all of them like thorns taken away. Which, tho' they cannot be taken away by the hand, yet a man will cut, and gather them together with an instrument of iron, and the staff of a spear, that they may be burat for fuel in the house, 'till they are utterly consum'd.

6. 7. *But it shall not be so with the house of wickedness; it shall be taken entirely from its place; and be as thorns, which because they cannot be handled, are cut up with an instrument of iron, and gather'd together with the staff of a spear, and carried into the house, and burn'd for the uses of the family.*

THE

II. S A M U E L

THE reader, who has not been led to observe the great use which the Hebrew poets in their writings make of the common and ordinary occurrences of domestic life, to illustrate and enforce what they say by allusions to such things as, coming every day under the notice of their hearers, cou'd not but make a lively and deep impression on their minds of what was represented by them; such a reader, I say, may think the representation given here, in the last verse, of God's enemies, as thorns cut up, and burnt for common fuel in a family—too low an image to be us'd when so great an event was to be describ'd.

But let him be pleas'd to hear the Bishop of London upon this subject:—

* “The Hebrew poets, says he, for the most part use images taken from things which were always before their eyes; most known, familiar, and common.” And

† “There are images taken from natural

* Hebraei entes utuntur plerumque imaginibus de medio sumptis, deque rebus maxime notis, communibus, et per vulgatis.—Prælect. 6. de sacra P. H. p. 66. edit. 2da.

† Sant imagines ex rebus naturalibus desumptæ, quæ

“ tural objects, which tho’ common to
 “ other nations as well as to the Jews,
 “ yet from some circumstance or other,
 “ the situation of the country for in-
 “ stance, or the nature of the soil, are
 “ much more familiar to them than to
 “ other people.” And

‡ “ We shou’d acquaint ourselves as
 “ well as possible with the situation and
 “ disposition of every thing with which
 “ the author was conversant ; shou’d
 “ learn the natural history of the coun-
 “ try, and represent to ourselves the
 “ scene of affairs, amidst which the au-
 “ thor wrote his poem.” And

“ Unless we keep our eyes steadily
 “ fix’d on this point, we shall be but ill
 “ qualified to judge of the propriety and
 “ elegance of his sentiments. The
 “ things which are most obvious, will
 “ sometimes escape us, and we shall cer-
 “ tainly

estis Hebræis cum cæteris hominibus aliqua ex parte sint
 communes, illis tamen, ex situ puta regionis aut natura
 soli, multo magis sint notæ et familiares.—ib. p. 70.

‡ Imprimis tenendus est, quantum fieri potest, rerum,
 in quibus versatur auctor, situs, habitusque ; percipienda
 regionis historia naturalis, & poematis cujusque veluti ste-
 na ob oculos ponenda.

Huc mihi perpetuo animos attendamus, vix tuto licebit
 de sensuum decore et venustate judicare ; fugiant not in-
 tendum vel apertissima ; reconditæ certe, & interiores ele-
 gantissimæ plurius latebunt.—ib. p. 76.

“cainly fail of observing very many of
“the interior and less obvious beauties.”

Now if, according to these directions, we consider Judea as a country scarce of fuel, where they find it necessary to make use of every thing which will burn, even to parings of fruit, and herbs, and flowers, (agreeable to our Lord's observation, that even the lillies in the field, however flourishing they may appear to day, will be to-morrow perhaps cast into the oven) we shall not wonder either that the sacred scriptures mention the fire of thorns so frequently, as it does; or that David shou'd represent the final destruction of the wicked under the image of thorns consum'd in a family.

That such a representation wou'd forcibly impress on the minds of the people the utter destruction of the thing so represented is certain; and that the impression so made wou'd not be weakened by the familiarity of the image, by which it was represented, may reasonably be concluded from the common use which was made among 'em of representing the greatest events by a comparison with the most ordinary occurrences in domestic life. Thus God says by his prophet

prophet (2 Kings, xxi. 13) "I will
 "wipe Jerusalem as a man wipeth a
 "dish, wiping it and turning it upside
 "down," when he denounces the utter
 destruction of the Jewish state. Of
 which passage Bp. Lowth says,
 "No conception can be form'd of an
 occurrence meaner and more vulgar:
 "nothing could be express'd in language
 "plainer and more destitute of orna-
 "ment. And yet I will not scruple to
 "aver that the passage is eminently
 "sublime, tho' it has nothing to render
 "it so, but the aptness and congruity of
 "the illustration."

The Bishop has much more excellent-
 ly well observ'd on this subject, which I
 wish every reader of the sacred writings
 was made acquainted with: and I wou'd
 with great pleasure give it to my reader
 here, did not I fear he wou'd think I
 made too free with him to please my-
 self.

* Quo nihil concepi potest submissius, & contemptius,
 nihil planius & inornatius expressi; quod tamen ipse ima-
 ginis congruentia atque accommodationis proprietate cam-
 vim habet, ut non dubitem eminentem sublimitatis ho-
 stium apponere. *Psal. 7. p. 82.*

Isaiah, Chap. VIII.

Ver. 20. **T**O the law, and to the testimony ; whoever speaks not according to this word, I pronounce that there is no light in him.

20. In all your religious enquiries respecting either faith, or practice, let your recourse be to the law, and to the word of the testimony which God has given to it by his servants the prophets. If any one pretends either to preach, or prophecy contrary to this standard, I pronounce that he is blind, ii. Pet. i. 9. and walks in darkness, i. John ii. 11.

21. But there is a thick cloud which envelops him to burst upon him ; (and) when it shall burst upon him, he shall fret himself and curse his Idol, even his God.

21. Like a man over whose head a thick dismal cloud gathers 'till it bursts. And when this black cloud shall burst upon him in a discovery and punishment of his ignorance, he shall grow mad, and curse the idols, whom he had taken for his Gods, and shall look to every quarter for relief and ease.

22. And shall look upwards (to heaven) and (downwards) to the earth ; and behold trouble, which shall distress him more than a bird (is distress'd) when driven about in perplexity and darkness,

22. But

22. But whether he looks to heaven, or to earth, he shall find himself equally forlorn and destitute. No gleam of comfort shall offer itself to him; but he shall be in the condition of a bird, which has been driven from its nest, and wanders about perplex'd, and in the dark unable to find a resting place,



Isaiah, Chap. IX.

Ver. 1. **T**ILL he is quite spent with fatigue; like one of them, who grew mad for vexation, when the former season (of calamity) lightly afflicted the land of Zabulon and the land of Nephthali, or the latter more grievously afflicted the maritime parts beyond Jordan, Galilee of the Gentiles.

1. 'Till he is quite spent and worn out with the fatigue: like a man of Zabulon or Naphthali, when God in gracious warning to the land was pleas'd at first to afflict it lightly, by causing the Syrians to invade those parts; when however, slight as the distress for such a calamity was, the inhabitants thought it very severe, and agreeable to the denunciation of judgments threatened by Moses (Deut. xxviii. 34.) grew mad for the sight of their eyes, which they saw; or, if this distress shou'd seem

seem to such as did not suffer in but light, let the false prophet I am now reproving, know, that his doom shall not be more favourable than that of the sufferers in the latter more severe visitation of the land, when the Assyrians carried into captivity the people which inhabited the sea coasts, and Galilee of the Gentiles.

2. This people when walking in darkness shall see great light; when sitting in the darkness of the shadow of death on them shall the light break forth.

2. Consider the people who now inhabit this part of the country. Do not they sit in darkness? do not they dwell in the darkness of the shadow of death? Yet on them shall break the light of life: among them shall the true light, which enlighteneth every man that cometh into the world, make his appearance.

3. Thou hast replenish'd the nation when 'twas almost extinct. Thou hast magnified their joy. They joy before thee with the joy of harvest, as men rejoice when they divide the spoil.

3. I see the glorious time of God's visiting his people. When the nation is at the lowest ebb, thou, O Lord, wilt revive and replenish it. I see 'em in the expression of their joy. They exult, and triumph in thy favour, as men rejoice when they gather in the fruits of their harvest, or divide the spoil of their enemies.

4. ¶ When they bare the yoke, and were oblig'd to stoop to their enemies, thou brakest the rod of his oppressor as in the day of Midian.

¶ H. With regard to the yoke of their burden, and the bending down their shoulder, thou hast broken.

4. They shall bear the yoke ; they shall feel the rod. But thou shalt appear in their favour, and their enemies shall perish at thy presence. They shall gain freedom, and victory by thy sword without labour, or peril to themselves, as thy people were delivered from the Midianites in the days of Gideon.

5. For conflicts of warriors with confus'd noise, and garments roll'd in blood are at an end, and (the enemy) is destroyed by a sword of fire.

5. They shall no more find it necessary to defend themselves at the expence of their blood and the loss of limb or life. But a sword of fire from thy mouth shall destroy the enemy, and burn up the ungodly.

This has been done. I'm afraid, in many passages of our bible. The word of our bible is a sword of fire for burning down the enemy. Let the following be considered in this view. Eccles. viii. 13. and x. 11. and x. 12. and x. 13. in which last text this mistake seems to have been committed in two instances. A circumstance which induc'd me to give the reader that part of scripture in this publication ; as the very great obscurity thrown over the texts of Isaiah mention'd, by the same error of reading a negative in two places where the author did not write one, determin'd me to add also the passage of the prophet in which they are found.

REFLECTIONS
 Considering this point, to turn also to what is con-

REFLECTIONS and NOTES.

NO reader needs to be told, that if he reads a negative, where the author did not write one, he cannot understand what the author says. Now this has been done, I'm afraid, in many passages of our bible. 'Tis not a matter of wonder then that those passages are inexplicable. Let the following texts be consider'd in this view. Eccles. viii. 13. and x. 10. 11. and 15. Isaiah ix. 1. 3. II. Sam. xxii. 5. in which last text this mistake seems to have been committed in two instances. A circumstance which induc'd me to give the reader that part of scripture in this publication; as the very great obscurity thrown over the texts of Isaiah mention'd, by the same error of reading a negative in two places where the author did not write one, determin'd me to add also the passage of the prophet in which they are found.

The reader is desir'd, when he is considering this point, to turn also to what
is

is said in the note subjoin'd to the advertisement prefix'd to the second Part.

'Twould not however be doing justice to the poor negative, when I have dislodg'd it from some stations which it has quietly possess'd for so many centuries, if I did not endeavour to restore it to others from which it seems to have been unjustly excluded.

Such are Gen. xliii. 10. Jud. xiv. 18. II. Sam. ii. 27. Ps. xxvii. 13. In all which texts we find a word which is translated *unless*; and the Lexicons tell us is *lule* written with an *aleph* instead of a *yod*. And in the two first of these texts it might have been suffer'd so to pass; for the rend'ring it *unless* is not disagreeable to the context. But in the two others *unless* is quite inadmissible. The reader, I am perswaded, will think so, when he considers them, either by himself, or with the commentators.

But divide the word which so much embarrasses us, when read *unless*, into the two common particles *lu* *I wish* and *lo not*, and our difficulties vanish. Gen. xliii. 10. will not be less satisfactory if read, "But I wish we had not linger'd; for now we had return'd this second
"time."

time. Nor Judges xiv. 18. is read;
 "I with you had not plough'd with my
 heifer: you wou'd not have found out
 my riddle." And 1 Sam. ii. 27. will
 be render'd, "If with thou hadst not
 spoken; for then ——" and Ps.
 xxvii. 13. will receive that easy natural
 explication which the reader has seen
 p. xxxix. in the translation of that
 Psalm.

A text in which it has been much
 question'd whether the particle *eth* should
 stand or not is Ps. cv. 28. This text
 deserves our attention the more, as of
 the two translations allow'd by our
 church, one retains, the other rejects
 it. The reader will, I suppose, excuse
 my entering into a discussion of the con-
 troversies rais'd on this text, when I
 have observ'd to him, that if instead of
 the particle *eth* he reads the substantive
oth, and makes it the nom. case to the
 verb *maru*, he will find himself clear of
 all difficulties, and the text to be
 render'd — "And not a sign fail'd of
 answering his word." The nomina-
 tive here *oth* is singular; the verb *maru*
 plural according to an idiom of the He-
 brew language when the writer wou'd
 be understood to affirm of many or all,
 when

what he expressly says of one only. So in Prov. xxviii. 1. The *wicked* is singular, and *fee* is plural.

The same verse gives us also an instance of another idiom frequent in this language, and in some sort analogous to this already mention'd; viz. when a word of the plural number is the nominative case to a verb of the singular; to signify that each individual of the party mention'd is to be included as equally concern'd in what is said of it. The *righteous* (plural) are bold, in the Hebrew *is bold* (singular), as a lion.

But this idiom has not always been observ'd by interpreters, where 'tis us'd. The want of a proper attention to it has led Houbigant to make a very unnecessary *corruption* of the text of Exod. xxv. 37.

Give light, says he, relates to *lamps*, and therefore shou'd be *out of doubt* in the plural number; but the instance now given, and others, which grammatical books wou'd have pointed out to him, shew that he can raise bold criticisms without the least foundation.

But here he'll tell us that he values none of our grammarians. They are a parcel of fellows who lay down rules which shall never confine him, &c. &c. &c. which may be seen in his *Prolegomena*. And the case now in question is one of those which he particularly mentions, as what he never will allow; viz. the reading a noun of one number as the nominative case to a verb of the other. But any man who reads his bible without prejudice, will find that such a concord in the cases above mention'd is as clearly an idiom of the *Hebrew* language, as the instances Houbigant gives of a plural neuter being join'd to a verb of the singular in the *Greek*, or a noun of multitude in the singular requiring a verb plural in the *Latine* are idioms of those languages.

Such a reader will find too that these idioms in the *Hebrew* language are as much circumscrib'd by rules, and as little liable to be abus'd by a licentious interpretation, as those referr'd to in the *Latin*, or *Greek*. Mons. Houbigant therefore cou'd have no other grounds for calling them *rash*, and *unbridled licences*, *solæcisms*, and *barbarisms*, but his unbounded profane vanity determin'd to raise

raise itself a monument on the ruins of the sacred text.

As one stroke towards this erection, he attempts to demolish the text above quoted, as an example of this idiom, viz. Prov. xxviii. 1. In the former part of which he will have the verb *singular* read instead of the *plural*; and to evade the acknowledgment of the idiom in the latter part he gives us such an unnatural construction of grammar as wou'd bring a school-boy into danger of a flogging.

'Tis pleasant here to observe, how sharp he is in catching at any shadow, which may seem to give authority to his charge of *solæcisms*.

What wretched, blind, corrupt, and ignorant criticks are the Masorites with him on other occasions! Yet he does not scruple even to misrepresent them when he can hope by doing so, to make 'em appear favourable to his sentiments.

“ The Masorites, says he, themselves frequently throw these *solæcisms* aside with a mark of ignominy;” and then refers us to ver. 16, where we meet with a singular in the margin to be read in-

stead of a plural in the text. But 'tis certain, whatever reason these editors had for giving us this marginal *Keri*, it cou'd not be their disapprobation of the idiom in question. For if they had any objection to it they wou'd not have let it pass in such numberless places as we find it in.

The critick tells us too "that he suspects from a vacant space left at the end of this verse in the manuscripts, there is a deficiency in the text." 'Tis something strange, that he has no scrap to fill it up with.

Perhaps however the text wants neither the *Keri*, nor any supplement. Judge for thyself, reader, by the following translation of this verse, and that which immediately precedes it: which seem connected, as if they shou'd be read together "Prov. xxviii. 15, "16. A man who rules wickedly over "a poor people; the prince who wants "understanding; and the great man "who is an oppressor, are roaring lions, "and ranging bears: *but* they who hate "bribes shall prolong their days."

Here we have every thing natural, and easy; and the critick has no occasion

on to disturb himself for fear of a *vacuum*.

'Tis impossible for a man who has this chapter of Mr. Houbigant's criticisms open before him, not to take notice of his extraordinary operations on the 2d. and 3d. verses. The text here, he tells us, is "inexplicable, inconsistent, trebly corrupted," and "if ever a poor text lay gasping for want of relief, and a *critical chirurgien*, this does.

'Tis a curious entertainment for a reader who has patience to bear with such arbitrary absurd conjectures, to accompany him in his process of curing the distempered passage.

Take, reader, this entertainment at thy leisure.

Now accept the following version of this *inexplicable, trebly corrupted* passage, in making which none of these *outrageous* liberties are ventur'd on.

Prov. xxviii. 2, 3. "For the wickedness of a land many are its troubles;
"but by a man of understanding they
"shall be extinguish'd. A man of merit who contents himself to live in low
"circumstances

“circumstances shall prolong his days :
 “but he who oppresseth the helpless
 “shall be swept away out of his palace,
 “and even when no enemy appears a-
 “gainst him.” The liberties here ta-
 ken are a *tzade* read instead of a *schin*,
 and a *yod* inserted.

But there is here no absolute necessity for taking the liberty of inserting any *yod*. The latter part of these verses may be render'd —“but he who op-
 “presses the helpless, shall be swept a-
 “way by the rain, and even when——”
i. e. He shall be cut off by the common course of God's providence, without the interference of man to work his ruin.

Mr. Houbigant's exceptions to our grammar rules have led us into a sort of a digression; if any thing can be a digression in such a rambling miscellany of observations as this acknowledges itself to be. But we will return into our road again, when we shall have taken notice of a very nicely critical remark we meet with on the text which gave the occasion of our thus digressing. viz. Exod. xxv. 37.

Here the verb which our translators render *shall light* is in the Hebrew an imperative.

imperative. But says Houbigant, "it belongs only to the *poetical* Hebrew writings to use an imperative mood after a future tense:" and therefore instead of the imperative mood, he will have us read the preterperfect tense. 'Tis pity but he had consulted Glassius, who wou'd have shewn him two texts in this very author Moses, in which the imperative follows a future (viz. Gen. xx. 7. and xlv. 18), and thereby sav'd him from exposing himself so simply.

But, it seems, "the Samaritan has here the preterperfect tense," as Mons. Houbigant wou'd have it. We may suppose then that the Samaritan transcriber not better attending to the Hebrew idiom than our modern critick, and having before him the translation of the seventy, thought he should mend the text by making it answer the Greek, and so blunder'd into the ditch himself, and drew his infatuated follower after him.

Let the reader be now pleas'd to turn to Isaiah xvi. 7. where the most ingenious translators, and commentators (see Bishop Lowth on the place) have found themselves much at a loss for want of reading

reading the negative. When we do read it, we find every thing clear and natural. Moab is threat'ned with sore judgments: and, that Kir-hareseth might not expect to escape in the common calamity, the prophet says, "do not rejoice Kir-hareseth, for ye also shall be smitten, and carried away." The word here translated *carried away* signifies also to *mourn*; and in that sense it is render'd by the English translators both in this text of Isaiah, and in the parallel to it, Jerem. xlviii. 31. But in the text of Jeremiah there is no nominative case to the verb in the sense of *mourning*; whereas in the other sense we have *cl* God. *i. e.* "God shou'd take away the men of Kir-hareseth." 'Tis probable that this is the proper meaning of the word in both prophets; especially as it appears from the whole tenor of the prophecy, that carrying into captivity was part of the judgment to be executed on the country.

But Mons. Houbigant did not see this. Supposing the verb *will mourn* in the third person, to have no nominative case, he issues out his mandate to us to read it in the first, *I will mourn*; so slight a thing is it with him to correct God's word, when his inattention leads him to conceive it wants correction.

Hear

and NOTES.

Hear him, reader, on the 27th. verse of this 48th. chapter of Jeremiah. "No one, says he, has ever yet been able to make sense of this verse, nor will any one hereafter be able to make sense of it, 'till it be amended." And then without more ado, he sets himself to amend it. And by changing one letter, and adding two in the first part of the verse; transposing two, changing two, and adding one in the second part; omitting one in the third, and by putting *Moab* for *Israel*, and *ballad singers* for *thieves*, he shews you that he'll undertake to make any thing out of any thing.

A text like this may be suppos'd to be one of those concerning which the assertors of the integrity of the Hebrew text are call'd upon to make "something like sense" of them. The gentlemen who make this demand, will, I hope, be satisfied if one makes "something like sense" of this.

They will too, I hope, permit us to read *roveb* instead of the word now translated by the Masorites, and all other interpreters *not*. In which *he* is read for *aleph*,

R E F L E C T I O N S

aleph, (one of the most common changes in the language,) and *r* for *l*; a change observ'd to be in some places necessary, and perhaps really necessary in many places where the necessity of it has not been observ'd.

With this slight change of two letters the 26th and 27th verses may be thus render'd. "Make you him drunken; "because Moab in his vomit hath magnified himself, and clap'd his hands against the Lord, he also shall be a derision. For when Israel was drunken he was a mocking stock to thee; "when he was fallen among thieves, "tho' on the information thou gavest them, didst not thou shake thy head at him?"

This use of one letter for another appears to an attentive reader, a liberty frequently taken by the Hebrew authors, especially in their poetical writings. And the not attending properly to these changes is the sole cause of the obscurity, which has made many words appear to be of doubtful signification, and many passages incapable of any proper interpretation.

To this only perhaps it is owing that
expositors

expositors have been doubtful of the proper signification of *seon soen* in Isaiah ix. 5. that it seems so unaccountable that *hboxeh* shou'd signify an agreement in II. xxviii. 15 and 18. (see Bishop Lowth Prelim. Dissertation, p. 38,) and that all interpreters have found themselves at a loss with regard to the psalmist's denunciation in Psalm lviii. of which last passage Bishop HARE says — "A reading which has given occasion to so many absurd renderings, cannot but be faulty." He goes on "sed quomodo corrigenda sit nescio." *O! si sic omnia dixisset!* how much better is it for a man who finds a thing too hard for him, to confess it, and to forbear marring what he cannot mend!

Houbigant was not so wise. He scorn'd to seem ignorant of any thing; and was resolv'd to make a way where he cou'd not find one. Accordingly he first interpolates the 8th verse, so as to make it speak a sentiment very different from its true and natural one, and in the 9th verse he palms upon us a very unnecessary particle (one indeed which quite perverts the sense of the author) and impertinently, according to custom, changes the number of the verb, and then

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then in verse roth, after changing every word, (excepting the particles,) but one (*i. e.* five out of six) in the most arbitrary, and insufferable manner, he makes the psalmist pronounce a sentence low, and little affecting, instead of the spirited and awful denunciation which appears in the present text, without any further change than that of substituting a *he* for an *beth*.

It has been already observ'd that it is very common to meet with words written with *aleph*, which at other times we find written with *he*. And for *an* is not so common, but is sometimes to be met with. The same word which is written *Miphrese* in Job xxxvi. 29. seems to be written *Miphlese* in Job xxxvii. 16. and *Mazzaroth* Job xxxviii. 32. and *Mezarim* differing from it only in gender, Job xxxvii. 9. are suppos'd by Grotius, &c. (*idem plurimi esse putant*, says Buxtorf in Lex.) to be the same word which in II Kings xxiii. 5. is written *Mazzaloth*: and *yaphri*, in Hof. xiii. 15. is by many expositors taken for *yaphli*, "*mutatis l et r, literis nempe vicinis, ut soepe fit*," says Pool on this text. In Exod. xxviii. 14. we read the word *sharsherath*, which, says Buxtorf in his Lexicon, the Talmudists tell us is

"for

“for *shalsbeloth* both *rs* being us’d for
 “*ls* as these letters are put for one ano-
 “ther in other places.”

Let Vitringa also be heard on this
 question. “Why may we not, says
 “he, derive the Greek *barbaros*, from
 “the Hebrew *balbalas*? The derivations
 “which have been hitherto given of this
 “word have hardly any thing reasona-
 “ble in them, as may be seen in Vos-
 “sius. But the derivation I propose is
 “free from all objections. For the let-
 “ters *lamed* and *resh* are commonly
 “chang’d one for the other.” Which
 he goes on to prove, and illustrate by a
 variety of observations. *Sacr. Obs. L. II.*
Diff. 1. Cap. 9.

Hear also Capellus in his critical notes
 on *Ezek. xix. 7.* “The Chaldees for-
 “*almenoth* widows read *armenoth* palaces.
 “And so in *Isaiah xiii. 22.* *almenoth* is
 “put for *armenoth* by an easy change of
 “the liquids *r* and *l* for one another.”

The word *love* in *Jerem. xlviii. 27.*
 written for *roveh* may be added to the
 number of words in which this change
 has been taken notice of; and the more
 readily, because we find the verb *lavah*
 us’d for *ravah* also in *Eccles. viii. 15.*

as is observ'd in the note on that text, page 10 of this publication.

But it may be said that in reading *love* for *rough* we change two letters out of three. And this also is done perhaps in other places. One or two where it seems to be the case, shall be here pointed out to the reader, not only for confirmation of what has been said, but as 'tis hop'd 'twill please him to see expressions so harsh, as they seem in the present reading, illustrated by so easy and natural an application.

Isaiah x. 15. in our bible is " Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod shou'd shake itself against them that lift it up, or as if the staff shou'd lift up itself as if it were no wood." The reader will not, I suppose, wish me to trouble him with an account of other men's sentiments of the last expression in this verse. But it will please him, I hope, to be informed that by reading *leobhez* instead of *lo gnetz*, the translation will be—" as if the staff shou'd lift up itself against him that lays hold of it."

What

What word has given interpreters more trouble than *lognez* in Psalm cxiv. 1? And if 'tis prov'd to signify *barbarous*, what satisfaction do we gain by it? In what sense cou'd the Egyptians or their language be called *barbarous* by the Jews, who had liv'd so long among them? Now read *lobhets* instead of *lognez*, and you have all the satisfaction you can wish for, i. e. you read—"When Israel came out of Egypt, the house of Jacob from the people that oppress'd them,"—

In each of these instances you have an *gnain* for an *beth*. In the former of them a *tzade* in the text for a *sajin*, in the latter a *sajin* for a *tzade*.

We have also probably an eminent instance of a *tzade* for a *sajin* in Nah. ii. 7. (Here too Houbigant comes in my way with an arbitrary, absurd, ridiculous correction. But let him pass. I shall never get to an end, if I take notice of all his profane impertinencies.) In Nah. ii. 7. we read "And *bbuzzab* shall be led away captive"—in the Hebrew 'tis *bbutzab*. But no one has been able to inform us who this *bbutzab* is only, from the following mention of *maids* as her attendants, 'tis concluded she must be a queen, or *Nineveh* spoken of

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of in the character of a queen. And that Nineveh as a captive queen is the subject of the proposition seems very clear. But why she is call'd *hbutzab* no one has inform'd us.

Perhaps she is not call'd *hbutzab*. Perhaps *hbutzab* is not here a noun but a verb, and the same as *hbuzzab*, *i. e.* is carried away by the inundation: and then the prophet's words are "The flood-gates of the rivers are broken up, the palace is wash'd down, and carried away by the flood. She who was exalted is led captive——" Here is no amendment but the verses properly divided, and a *sajin* read instead of a *trade*.

It may seem unnecessary to dwell any longer on this use of the *trade* for the *sajin*. But some readers may think too much can't be said to justify the reading propos'd in Isaiah x. 15. Let it therefore be observ'd to him farther, that the Lexicons tell us *gnalats* (with a *trade*) *gnalaz* (with a *sajin*) and *gnalaps* (with a *sameck*) are to be regarded as one verb. And instances where the *trade* stands for *sajin* are common. One shall be submitted to him by and by, which may seem something extraordinary.*

So

* See below in p. 77. Observations on Eccles. ii. 25.

So ready is it to supply the place of any of it's brother *sibilants*.

With regard to the friendly intercourse of *gnain* and *heth*, and the readiness wherewith one offers itself to stand for the other, — to the instances which we have already consider'd, let us add one to be met with in Psalm lxxxvii. 7.

We here read *sarim cehbolelim*. *Sarim* may be render'd either *princes* or *singers*: but 'tis suppos'd *bholelim* can signify nothing but *pipers, trumpeters, or dancers*. And as *vocal* musick is the proper accompaniment for *instrumental*, interpreters have therefore chose to render *sarim* *singers*. But *singers* and *trumpeters* are a very inadequate representation of the whole body of a people in a collective view. Which however seems to be what we shou'd have in the conclusion of the Psalm. The author had declar'd that God wou'd mark but few for his own in the heathen nations. But the people of the Jews, when their restoration shall be accomplished, shall be all to a man his accepted servants. "Both *princes* and *people*," says he, if we read *gnoelim* with an *gnaim* (i. e. *working men, operarii* from *gnatal operatus est*) instead

See below in p. 17. Translations on Eccles. 11

of *hbolelim* with an *beth*. And if, with Dr. DURELL we read the word which follows as the participle in *biphil* from *gnun* to dwell, the whole verse will be very clear, and a pertinent conclusion of the Psalm, viz. "both princes, and
"people, all who dwell in thee."

Be pleas'd now, reader, to turn to Isaiah lxi. 4. where we meet with *tag-nulelehem* translated in our bible *their delusions*, or *devices*, as it is perhaps by most translators, little to the satisfaction of the reader. Bp. LOWTH renders it *their calamities*, which suits the context much better; but he is not pleas'd to tell us how the word will bear this signification. Probably it is written for *tah-bulelehem* which properly signifies *their distresses*; literally *their woundings*.

The same change of an *g* into an *h* seems too to be necessary in Lament. iii. 51. where we read *gnolelab*; which much distresses the interpreters. But if we read *hbolelab*, the verse may be translated "Mine eyes grieve for the lives of
"the daughters of my city." Be it however submitted to the reader whether *gnolelab* may not in this text signify
"run down like those of children (literally play the child) for the lives,
" &c."

“&c.” *Gnol* the substantive is us’d for a child: *Gnalat* the verb may signify to *act like a child*.

Let us now consider Jer. xxxi. 32. where for the word which we translate “I was an husband unto them” the apostle in Heb. viii. 9. and the LXX in their translation say, *I regarded them not*; reading no doubt *bagnatti*, as if it was *babhatti*, I grew averse to them.

The verb *bagnab* whenever it signifies to be a husband to, or a lord over any, is us’d with a different construction from that which is given it here, and in chap. iii. 14. ’Tis reasonable then to think that it should bear a different signification here from what it bears in other places. And as *babhal* is used in Zech. xi. 8. with the same construction which is given to *bagnab* in these texts of Jeremiah and in no other place; ’tis reasonable to think both prophets us’d the same verb, only with the common change of the aspirate. One wou’d think too, that if in one of them the word appears to be of doubtful signification, but is in the other manifestly restrain’d by the context to a certain meaning, the equivocal passages ought to be interpreted according

cording to the sense of the unequivocal one, if the context will bear such an interpretation. Now no one, I think will deny that Jerem. iii. 14, will be rendered as consistently, "Turn ye back, ye sliding children, saith the Lord; *tho*" "I have shewn an aversion to you, yet" "(i. e. on their returning to him) at" "will take you *back*," as by the translation given us in our bible. And chap. xxxii. 32. will be as properly rendered — "which in my covenant they brake," "and I grew averse to them, or refused" "them, saith the Lord."

What need is there then to call for any alteration in the text, or to suppose that the translators or apostle read the text any otherwise than we now have it?

It appears then that the changing one letter for another that is founded by the same organ of speech is a practice very familiar to the Hebrews, at least in their poetry. And what modern critic can presume to say that the ear of an antient Jew might not find a very great and pleasing difference in substituting a milder aspirate in the place of a rougher, or at another time a stronger instead of a weaker; or a smoother in-
stead

stend of an harsh one, or vice versa a hard instead of a soft, — or one liquid for another; or perhaps a lingual or dental one for the other. For WASMUTH after giving us the general rule “* most common, as he says, to all oriental languages, i. e. the letters of each organ (viz. of speech) are very commonly used one for the other” adds, “with regard to which use of one letter for another the linguals, and dentals are consider’d as letters of the same organ.” Be it observ’d here to the unlearn’d reader that *lamed* is a lingual, *resh* a dental. — vide p. 65, 66, 68, 69.

In Eccles. iii. 25. we seem to have a trade for a shin, where it cou’d be us’d for no other reason but to accommodate the ear. *Mi jabhush bhuts*, says the author, *mimmeni*? The word *bhuts* here has puzzled expositors extremely, and no one, I suppose, has given a satisfactory account of it. But instead of *bhuts* read *bbush*, viz. the infinitive mood of the verb immediately preced-

* Regula omnibus linguis orientalibus communissima: littere unius organi facile inter se permutantur. Cuius quædam permutationis etiam, littere linguales, et dentales habent, quæ non sunt organi. WASMUTH Gramm. Hebr. Cap. I. Sect. I.

ing, and you have, agreeable to the common Hebrew idiom, a clear text signifying "Who can carry the experiment farther than I have done?"

In Isaiah xix. 14. we meet with *gnvognim* a word form'd in all probability for the sake of getting a word of three syllables, to suit the measure of the verse, instead of two. In order to which the poet reads *gnvogn* in the singular instead of *gnvovab* which would have made *gnvovim* only in the plural.

The reader, 'tis hop'd, will not complain he has been detain'd too long on the change of letters. 'Tis a point which well deserves his consideration; as, if the observations made on it are just, it will lead him to many important corrections, I don't say of the text, but, of the expositions given of the text. The text is the same whether we read *bagnalti*, or *bagnali*, *hboletim* or *gnvovim*, *jabbush*, *hbus*, or *jabbush* *hbus*: but the sense, if you are not aware of the change of letters, purposely made by the author, may be widely different. 'Tis hop'd, too, the reader will not be pleas'd to have his attention to this point quicken'd, and the importance of it illustrat'd, by its being observ'd to him, that there are

not

not fewer than three words which seem to require such an attention in the first 17 verses of this 10th. chapter of Isaiah besides that taken notice of here in the 14th. verse, and another in the 10th. verse, where for an *aleph* several of the Jewish Rabbies and LXX, as Bishop LOWTH informs us, read an *gnaïn*.

A christian when he "leans so much to his own understanding" (Prov. iii. 5.) as to correct a passage merely because he can't explain it, as he finds it, and for this purpose has recourse to what is call'd the *septuagint*, shou'd think of the hazard he runs of palming on the reader for the word of God, either the mistakes of an ignorant and prejudic'd Jew, or the malicious perversions of an Heretick or Apostate; and if he goes farther,

What is call'd the Septuagint is a translation of the scriptures of the Old Testament into Greek us'd by the Jews, who did not understand the Hebrew language, and the Christians, till about the year of our Lord 130, when a Proselyte Jew nam'd AQUILA publish'd another translation of the scriptures. He was (says Dr. KENNICOTT, *Diss.* ad. p. 363) one "who had been expelled from amongst the Christians, and consequently (becoming a Jew) hated the Christians with a double degree of hatred. Another was made about the year 124 by THEODOTION, who was both Jew and Christian, one of those who connected belief in Christ with obedience to the ritual law of Moses. And another was made about the year 200 by SYMMACHUS, "who

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farther, and corrects either on his own, or another man's *conjectures* he shou'd think, (and TREMBLE when he thinks) how possible it is that he may be imposing

"who was a renegado from the Samaritans to the Jews."

"They all three, (says PRIDEAUX *Connect.* part 2d. book 1st.) enter'd on this work for the perverting the "Old Testament scriptures.—And all of them wrested those holy writings in their versions of them, as much "as they cou'd, to make them speak for the different "ends which they propos'd."

After these were discover'd two or three other translations of some parts of the Old Testament, but no one can tell by whom, or when they were made. Thro' these differing translations however the original was so far lost before the year 250; that ORIGEN with his utmost care, and labour cou'd not wholly and certainly recover it. And it has been so far lost and corrupted since his time, that the several copies we now have of it, differ extremely from each other; and 'tis very difficult, if not impossible, to say what part of any of them is agreeable to the original translation.

Take, reader, the following account of the state in which we now have this copy of our Bible from Dr. KENNICOTT. "The present Greek version, says he, "Diff. 1st. p. 470, is a jumble of two or three different "rend'ings of the same word, or words thrown together;" and in the 127th. of the same Diff. he tells us "that the conclusion of a verse in the original version "having been lost, it is repair'd by part of two different "versions; one of which read *once*, and the other at "one time, and so both rend'ings continue in the same verse even to this day. *This man drew his sword "ONCE against three hundred warriors AT ONE TIME.* "I Chron.

sing on the world the "miserable
"thoughts of a mortal man, who can
"hardly guess aright at the things up-
"on earth, and with labour find the
"things that are before him," (Wisd.
ix. 16.) for the dictates of the ETER-
NAL WISDOM.

But does not Dr. KENNICOTT con-
tend for amending the text on con-
jecture? and does not Bp. LOWTH at least
encourage the doing it?

It hurts me extremely to think, that
I must acknowledge they do. For it
appears to me the most unfavourable
circumstance

"I Chron. xi. 11. See another such jumble of versions
"in the LXX, II Sam. i. 23."

Now tell me, Christian Reader, if any thing can as-
tonish thee more than to think there have been men who,
at the same time that they profess'd themselves servants
and ministers of Jesus Christ, would content that this im-
perfect and corrupt jumble of translations ought to be re-
ceived by Christians as the Rule of their Faith in pre-
ference to those genuine original ORACLES OF GOD,
which he himself deposited in the hands of his people to
be kept by them, Rom. iii. 2. Can the gracious
AUTHOR of our faith be so indifferent about the perfect-
ing and preserving it, Heb. xii. 2. as to commit the
word by which we are to be sav'd to the keeping of
unfaithful men? or did not he know whom he TRUST-
ED?

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circumstance which has happen'd to sacred literature (even in these times so little favourable to it) that two such gentlemen have given into this practice.

I have never had the honour and happiness of a personal acquaintance with the Bishop. But I have been his very great admirer these fifty years. For 'tis not less than fifty years, since I saw some of his exercises when he was at Winchester school.

How did I admire them ! how did I wish that I was capable of composing such ! what a height above me did the young man seem to stand who compos'd them !

We have since liv'd together a time which bears a great proportion to the term of a man's life here. And I can with great sincerity profess that there has not been one point in all this term, in which I was not sensible that his Lordship not only retain'd the superiority he set out with, but even greatly increas'd it. How great therefore is the distance betwixt us now ! yet I thank God, I have never envied, but rejoic'd at it. I have triumph'd in the thought, that the glorious cause of religion

ligion and virtue, in which I had the honour to be engag'd had so brave, so able a defender : as an honest fellow, tho' but a common man in the army, glories in the happy circumstance of serving under an officer of consummate abilities, and distinguish'd character.

With what pleasure as well as improvement have I read his lectures on the Hebrew poetry, and his remarks on the Psalms, communicated in Mr. MERRICK'S annotations ! and how highly was I delighted when Dr. KENNICOTT told me his Lordship had a Commentary on Isaiah finish'd, and ready for the press !

Here indeed I have been disappointed. I have not found the satisfaction in reading it which I promis'd myself. Not indeed that I have read it without much information, and much pleasure in those parts where emendations, conjectures, and *Houbigant* are not introduc'd. But these are introduc'd so often, and, as it appears to me, so much to the prejudice of the text, as to take off all the pleasure I find in the other parts of this learned, and ingenious work.

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work. May I suppose the reader's feelings will coincide with mine on this occasion, when he reflects, as I often do, on this great man, with sentiments similar to those of Mr. POPE with respect to Mr. ADDISON ?

Shou'd God send us a man, furnish'd with the best natural abilities, and by his good providence, place him in such a situation of life as shou'd be most favourable to his making the best improvement of them — shou'd this extraordinary man be so happy as to be led by God's farther grace, to make this best improvement of his faculties, and to spend a life of seventy years in one uniform course of giving glory to God, and doing good to man, — shou'd he in the course of this life have happily illustrated the beauty of God's word by his writings, and the force of it by his example, — shou'd he by these means have gain'd such an authority and influence over men's judgments as wou'd necessarily prejudice them in favour of any thing he shou'd teach — and shou'd he, after all this, espouse and propagate an error, which cannot fail of perplexing the minds of christians, and opening the mouths of infidels, and possibly of corrupting the word of God in such

such a manner as to make the true reading of it irretrievable—

“ Who wou’d not grieve, if such a man there be?

“ Who wou’d not sadly grieve, if Lowth were he?

I have the pleasure of knowing Dr. KENNICOTT personally. Have known him

—in the cheerful hour

Of social converse;—

have known him too in the grave hours of serious and critical conversation: and have found him in all candid, instructive, and amiable.

Believe me then, reader, when I assure thee, that I do not without the utmost regret open my mouth in complaint against *two*, so justly entitul’d to honour, respect, and even love from me both on account of their personal merit, and their superior learning.

But if my “brother, or my friend” which is as my own soul fall into an error, and give us reason to apprehend he may lead others into the like, ’tis my duty to admonish him, and prevent others

thers from being led astray. This I endeavour, I hope, to do with the temper and in the manner which becomes me ; and I am not entirely without hope that the gentlemen themselves will applaud my endeavours, if they cannot accord to my sentiments. O ! what a triumph 'twill be to find myself honour'd by God's holy spirit so far, as to be made an instrument of recovering such men from an error. Let me add farther, that if, in the little I have now to say, or the more I may hereafter say on this subject, any thing shou'd fall from me inconsistent with that thorough respect and esteem I have now profess'd to bear 'em, — omne id indictum volo.

——Sed Cynthius aurem
Vellit et admonuit.——

I have something whispers me, “is
“ this all the satisfaction which gen-
“ tlemen of such a character, or the
“ public are to have for the charge you
“ have brought against them ?” are we
to believe that conjectures are the need-
less, mischievous things you represent
'em to be, only because you tell us they
are ? shou'd not you give some proof of
such assertions ?

The

The demand is very reasonable. It may be expected that some of these conjectures shou'd be consider'd; and the objections which may be made to them submitted to the judgment of the reader. And let Dr. KENNICOTT direct us in the choice of them.

He has given us two, which he supposes establish irrefragably "*the necessity of correcting, in some few places, upon the evidence of the CONTEXT only.*" Diff. 2d. p. 374.

The first is Is. liii. 9. Here he supposes "that the strange perplexity of commentators, in labouring to make sense of the words at present, and the remarkable want of success in their variety of attempts towards it, afford the justest grounds to suspect that there is some mistake in the present Hebrew." And he "apprehends, the whole difficulty is owing to this, that the words *grave* and *in his death* have chang'd places," and after a critical observation to justify the translation he is to give us "presumes that every christian reader will be agreeably surpriz'd at seeing the words (with this exchange) express'd in their regular

*“gular translation, and he was taken up
 “with wicked men in his death; and with
 “a rich man was his sepulchre.”*

But every christian, it seems, is not so agreeably surpriz'd, as the Doctor expected. The Bishop of London professes “among the various opinions which have been given on this passage, I have no doubt in giving my assent to that which renders the words (which the English bible and Dr. KENNICOTT translate) in his death” his sepulchre, or tomb.” And he gives us good reasons from his own, and Dr. JUBB's observations why we shou'd understand 'em so. And accordingly he translates the passage,

*“And his grave was appointed with
 the wicked;
 “But with the rich man was his
 tomb.”*

But now shou'd any reader not be satisfied with this the Bishop's translation, will he not say that Dr. KENNICOTT's conclusion from the strange perplexity of commentators, &c. is hereby enforced, and be led the more to “suspect that there is some mistake in the Hebrew?” I presume not to take it on myself

myself to answer this question ; but I beg permission to submit to the reader's consideration another rend'ring of this passage, which may perhaps stand clear of such perplexity. The prophet having said " he was cut off out of the land " of the living, and smitten for the " transgression of his people," adds " yet the wicked allow'd him to be buried, and the rich man allow'd him his sepulchre."

No one 'tis to be thought will object to the translation, who considers what is said in page 56, and 57, of the nominative plural coming before a verb singular, when 'tis to be signified that the several parties included in the nominative case, each of them, accord in the action express'd by the verb. The *wicked* here are the Jews and Pilate, emphatically pointed out by the word in the Hebrew, which properly signifies *violent oppressors*, who agreed in permitting him to be buried. No body is at a loss for the *rich man*, who allow'd him his grave. After which follows very naturally, as a reason why God's providence shou'd distinguish him by these favours, " because he had done

" no

N

“no violence, neither was any deceit
“in his mouth.”

But the Doctor tells us, the text is most flagrantly corrupted in the verse immediately preceding that we have consider'd. And he thinks he has full proof that the Jews are chargeable with having thus corrupted the text wilfully since the time of ORIGEN. For ORIGEN, says he, acquaints us “that in a
“dispute against some that were ac-
“counted wise among the Jews—he
“seem'd to press them hardest by this
“sentence, *for the transgression of my*
“*people he was taken away to death.* But
“these words *to death* as they appear in
“ORIGEN's quotation, and in the
“LXX, must have been also at that
“time in the Hebrew. For these wise
“Jews wou'd no doubt have been as
“ready as they were on all other occa-
“sions to have rejected his argument,
“if 'twas not to be found in the Hebrew
“text.—It seems therefore almost
“impossible not to conclude both from
“ORIGEN's argument; and the silence
“of his adversaries, that the Hebrew
“text at that time actually had *lemuth*
“agreeably to the version of the LXX.”
See KENNICOTT's remark in Bishop
LOWTH's Commentary on Is. lviii. 8.
But

But a consideration or two may be suggested which well deserve the reader's attention before he gives his entire assent to this conclusion. As

I. The Greek text, as we have it in ORIGEN, is by no means a translation of the Hebrew, if read as Dr. KENNICOTT wou'd have us read it. *Eecthe eis thanaton*, i. e. *he was led to death*, cannot be a proper rend'ring of *negang lemuth*, i. e. *he was smitten to death*.

II. *Negang lemuth* is not, perhaps, proper Hebrew ; the verb *negang* being nowhere else us'd in a like construction.

But here it may be ask'd, how came ORIGEN and LXX by their *death*, if they did not find it in the Hebrew ? I answer, 'tis not unlikely that the Jewish translator, who does not appear to be one of the most skilful, or most scrupulous sort, may translate the word *negang*, *he was smitten*, but he was led away to death ; as an equivalent phrase, neglecting the two syllables which follow'd, as being merely expletive, and an incumbrance rather than a help to the text. Such liberties of omission are sometimes

sometimes taken by translators who omit words which they suppose "have no force or effect," &c.—See Bishop LOWTH on If. vii. 17.

That *lamo* in this text has been supposed to have no force, or effect, nor to join well in construction with the words preceding may be seen by the strange manner in which interpreters both ancient and modern have taken them.—
Vide Pol. Synops.

But it may be yet said, allowing the word *death* to have come into the Greek text in the manner supposed, how can we account for the Jews allowing so readily the argument as urg'd by ORIGEN, if what he urg'd against 'em was in the Hebrew? The reader cannot but observe that nothing more was wanting to ORIGEN's argument than to prove that the text declares he was persecuted to death; and these Jews would be wise ones indeed if they scrupled to acknowledge this, when the text had told 'em in most explicit terms that he was "cut off out of the land of the living."

There is therefore no necessity of concluding either from LXX, or ORIGEN that *lemuth* was read by them in the Hebrew text.

Perhaps

Perhaps we may go farther, and to the observations

I. That the words now read in the Greek are not a proper translation of those from which they are supposed to have been taken; and

II. That the Hebrew idiom will not bear the reading for which Dr. KENNICOTT contends; we may add

III. That the propos'd alteration of the text wou'd be certainly a corruption of it; because 'twou'd rob us of a most significant, expressive, and affecting part of the prophecy deliver'd in the words which we now read. 'Tis a circumstance much insisted on by the apostles in their addresses to the Jews, that *they* "by wicked hands had crucified" "and slain Christ." And it must seem strange to a considerate reader of this prophecy that we do not find this circumstance of the people's transgression, and the saviour's affliction mention'd in it. But if we do not find it in this verse, we shall in vain look for it in any other part of the prophecy. It may however be perhaps found here. These two neglected syllables may contain this circumstance.

"He

“He was, says the prophet, denied
 “the privilege of an advocate, and a
 “fair trial; nor did any of his neigh-
 “bourhood speak for him. But he
 “was cut off out of the land of the liv-
 “ing; for the transgressions of my peo-
 “ple he was smitten *by themselves.*”

The grounds on which the translation given of the first part of this verse is made, the reader will find in Dr. HARRIS's Commentary on the 53d. chap. of Isaiah, *printed in 4to. Lond. 1735.* He proves that *gnotzer* the word read in the text has had no signification given to it by the commentators or translators proper for the place where we read it. He therefore supposes, that instead of it, we shou'd read *gnozer* an *advocate*, and gives good reasons why we shou'd so read. He does not indeed give his observation all the advantage of which 'tis capable. For he proposes it as an amendment of a corruption, introduc'd into the text by the ignorance, or carelessness of transcribers; whereas 'tis probably nothing more than a common substitution of a *tzade* for a *sajin* made by the author himself, for the better satisfaction of the ear, agreeably to what has been observ'd of such changes in poetry.

Dr.

Dr. HARRIS however has suggested to us a very valuable amendment of our reading in this text. He observes too, that the appearance of an advocate in his behalf was a privilege indulg'd the prisoner in every fair trial: and that this advocate was generally one of the first men in the community. He observes too, that in the 22d. Psalm, ver. 11, the blessed sufferer complains he has no advocate (*gnozer*) to appear for him; and that this was the case of Christ when he was arraign'd before his judges.

Dr. HARRIS too observes, that 'twas the custom to call for such of the prisoner's neighbourhood, as had any thing to say in his behalf, to come forth and declare it; as Dr. KENNICOTT and CASAUBON shew by quotations from authors in Bp. LOWTH's commentary.

From the latter part of the text 'tis hop'd the reader will be satisfied.

I. That the two syllables *lamo* at the end of it, are neither superfluous, nor of doubtful meaning.

II. That indeed they are most expressly significant of a very important circumstance

circumstance in the passion of the Messiah: such a one indeed, as that without it the prophecy seems imperfect.

III. That therefore the reading *mouth* instead of *lamb* wou'd most certainly be a corruption of the text.

The second instance which Dr. KENNICOTT gives us as proving the necessity of correcting upon the evidence of the context only is Josh. xxiv. 19, where we read "Joshua said unto the people, ye cannot serve the Lord, &c." The Doctor here declaims very pathetically on the impropriety of putting such a speech as this into the mouth of Joshua. And be the impropriety acknowledg'd.

We must remedy it, says the Doctor, by reading *ficlu*, as propos'd by Dr. HALLET instead of *lucalu*; for then Joshua will very properly advise 'em "not to cease serving the Lord."

But does *calah* signify to *cease* in the sense here required? It certainly signifies to *make an end*, or *cease to do a thing* as the Doctor says: but perhaps 'tis always suppos'd, when *calah* is us'd that the thing *made an end of*, or which we *cease to do* is completed as far as need

OR

or *duty* requires it to be *completed*. So in the first of the texts the Doctor refers us to, viz. Gen. xviii. 33. God had said every thing which was necessary to be said before he gave over, or *ceas'd* communing with Abraham; and in the other, viz. Judg. iii. 18, we read E-hud "had *made an end* of offering the "present." Now 'tis as unreasonable to represent Joshua exhorting the people not to *cease* serving the Lord, when they had *completed* their course of obedience to him as far as duty requir'd, as it is to represent him telling them that they "cou'd not serve the Lord." What is to be done then? What other amendment can be propos'd? Why to let the text stand as it does, and to read it interrogatively. And then all will be found right. Joshua will speak consistently, and the improper emendation will be spar'd.

The reader, I hope, will be pleas'd to see another text, which has been suppos'd so corrupted as to need emendation upon conjecture, or, which is little better than conjecture, the version of the LXX, clear'd up by the same simple means, viz. reading it interrogatively. 'Tis Isaiah lviii. 4, a text indeed

deed somewhat awkward, if the latter part be read, as it is for ought I know in all the translations, affirmatively. But read it as a question—"Do ye not even this day fast to make your voice to be heard on high?" and you have a strong, and natural enforcement of the prophet's argument.

The people had expostulated with God on the disregard with which he treated them. "Wherefore, say they, have we fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?"

The prophet answers, because their pretences to piety, and their religious exercises were merely external and hypocritical; and intended for a covering to wicked oppressive practices. "Behold in the day of your fast ye find pleasure, and exact all your labours. Behold ye fast for strife, and debate, and to smite with the fist of wickedness. Do ye not even this day fast to make your voice be heard on high?" See Matth. vi. 1-6.

There is another passage in this chapter which has been thought to stand in need of emendation.

Will

Will the reader permit me to propose one? Not of the text, which I suppose wants none, but of the translation. 'Tis in ver. 11. We there read, among other promises made to such as faithfully turn to God, "that he shall make fat their bones." The phrase certainly does not signify this. But 'tis the best interpreters can make of it, while *gnatz-motheca* is suppos'd to stand for *thy bones*. Let us enquire then for another signification of that word more suitable to this place.

Gnatzam signifying a *bone*, on the firmness of which the strength of the body mainly depends, it's derivatives must naturally represent the foundation, and supports on which a man depends for comfort, and enjoyment in his life. *Gnatzmotheca* then may very properly be render'd *thy hopes or expectations*; as *hopes* and *expectations* is the only ground on which a man not in prosperous circumstances can support himself; and the text may be render'd "thy expectations shall unfold themselves." The noun being plural, and the verb singular is no objection to this rendering; as, agreeable to the observations made in page 56, and 57, it is thereby more emphatically

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emphatically declar'd, that *every* hope and expectation of the good man shall unfold itself, and be fulfilled.

There is another passage of scripture, well worth the reader's notice, where *gnatzmoth* seems to be us'd in the same sense which is given to it here; and where the reading it *bones* encumbers the text with an inexplicable difficulty. 'Tis Ps. xlii. 9, 10.

I mention both the verses, because the difficulty complain'd of is partly owing to the improper division of them. Divided properly they may be render'd, "I will say unto God my rock; why hast thou forgotten me? Why go I mourning while the enemy oppresses me, while he murders me? My enemies reproach me with my expectations (*gnatzmothai*) while they daily say to me, where is thy God?"

Let us now, reader, recur to the consideration of the texts mention'd p. 54, as render'd unintelligible by our reading the negative, where the author did not write it. And first

Eccles. viii. 13. 'Tis plainly suppos'd in ver. 12, that the sinner's days
may

may be prolong'd. But in this verse 'tis plainly said, according to the text as 'tis commonly read, and according to all the versions, as far as I can find, that such a one *shall not prolong his days.* Is the appearance of a contradiction here sufficiently remov'd by observing (as Bishop PATRICK on the place observes) "that sometimes the divine justice proceeds to quick execution?"

The evidences that our bible is truly a revelation from God, appear to me so irrefragable and satisfactory, that no difficulties respecting particular passages can shake my faith in it.

I can believe of such difficulties, that they are owing to our ignorance in the Hebrew language, or to our being unacquainted with some point of manners, or history alluded to; or perhaps, to some fault of little or no consequence crept into the text by some accident, and permitted by the providence of God to continue there for the exercise of our faith.* And we may correct them (if

* Perhaps the difference between the *keri* and *cetib* in Ps. xvi. 10, which Dr. KENNICOTT so repeatedly insists on, may deserve to be consider'd in this light. The Jews after one of those troublesome times, with which they

it please God to shew us how this is to be done) by a sober, reverent use of what is call'd *criticism*, on the assistance afforded us by a collation of various

they were more than once overtaken, might, on comparing the copies of their scriptures which had surviv'd the storm, find in them the two readings, and be at a loss to determine which was to be prefer'd, and take this method of submitting both to the reader, and thereby putting it in his power to decide for himself which deserv'd the preference.

I am indeed far from thinking that this is universally the case with respect to the *keri* and *ceitib*. I am persuaded that in most instances the *keri* is merely an intimation how the men who placed it there thought the passage shou'd be read to give a proper sense to it; of which they thought the text as it stood in their books incapable. A piece of honesty for which, I think, the church of God ought to thank 'em. For 'tis very possible that the text may in itself be capable of a clear edifying interpretation; which some time or other God may be pleas'd to shew his servants, tho' he suffers them now to remain ignorant of it. But were they to give themselves the liberty of altering the text, (however necessary the correction, as they wou'd call it, might seem to them) they wou'd run a risque of corrupting the text irremediably. When I say only wou'd run a risque of corrupting the text, I speak much less than I think: for I'm persuaded that the greater part of the *keri*'s are indeed corruptions.

But, says Dr. KENNICOTT, they have taken the corrupted reading into the text of Pf. xvi. 10, and turn'd the true reading into the margin.

Be this suppos'd; Did they do this knowing it to be the corrupted text? So the Doctor will have it; and that

ous readings, different versions, or similar passages.

But with regard to the last mention'd source,

that they did it *wilfully* to render the apostle's reasoning of no effect.

I profess I don't see that the Doctor's premises bring him fairly to this conclusion.

The *heri* says he, Diff. 2d. p. 281, is "a command to read such marginal words as parts of the true text." If then the Jews had a mind to impose a corrupted reading on us, where wou'd they put it? among the *heri*? no surely; for as far as they can rule us, "we must take every thing we find there to be part of the true text." Now in the case before us, the word which Dr. KENNICOTT tells us is *the true text* is found in the very place where the Jews according to his account of them, bid us look for the true text. What right then has the Doctor to charge them with any corrupt dealing in this matter? *Thy Holy One is the true text* says he; *Thy Holy One is the true text* say they. What quarrel can he find with them? So far are they from having done any thing wrong in this matter, that, when, from a difference in their copies, or for any other reason, they were in a doubt which reading they shou'd prefer, they must have acted just as they have, if the Doctor had stood by to direct 'em. "Gentlemen," he wou'd have said "*Thy Holy One* is undoubtedly the true reading; and you will be guilty of wilfully corrupting the text, if you don't give it the preference." What cou'd they do, to keep themselves clear of this guilt, but put *Thy Holy One* in the margin, which they "command to be read as the true text?"

And this they did with their eyes open, and when they cou'd but be well acquainted with the apostle's citations, and must have thoroughly consider'd them. This indeed

source of difficulties, viz. *Faults in the text*, I think we shou'd, as hath been already observ'd, be very cautious of admitting it. We shou'd be well assur'd that the text as it stands is incapable of being render'd properly, before we permit ourselves to take such liberties with it, as will not fail to yield the infidel, and the sceptick a pretence for abusing it.

The text however, at present under our consideration, wants no correction. We have only to read the participial *le*, by apocope for *leeb*, from *laab*, as *ge* is read Is. xvi 6. for *geeb* from *gaab*, instead of the negative *lo*, and we have every thing clear, consistent, and satisfactory as can be wish'd.

The

is suppos'd in the very accusation which charges them with a corruption made purposely for invalidating these citations. But the Doctor acquaints us that they did it after some centuries taken to consider them. For "there were none of these *keri* in Jerom's time." Since then with so much deliberation they have condemn'd *thy Holy One*, ("which they found in the text, and which invalidates the apostle's reasoning"), as a corrupted reading, and have given us as an amendment of it, *thy Holy One*, (which confirms their doctrine) 'tis much fairer to conclude that they did it out of deference to the apostle's authority, than with any view of prejudicing their argument.

The author assures us that the life of a man of violence, and wickedness shall not be happy, tho' it may, by the permission of God's providence, be a long one ; for it shall be melancholy and uncomfortable. And history bears sufficient witness to the truth of the observation, in the account it gives of such persons. The reader may see a lively description of their state in the account given of Pigmalion in the adventures of Telemachus. " Every thing, says the
 " author, ruffles him, disquiets him,
 " gnaws upon him : He starts at his
 " own shadow ; he sleeps neither night
 " nor day. He is hardly ever to be seen ;
 " he shuts himself up in the remotest
 " part of his palace, solitary, sad, and
 " dejected. Even his friends are afraid
 " to come near him, for fear he shou'd
 " suspect them ; a frightful guard con-
 " tinually surrounds his palace with
 " naked swords, and erected pikes ; a
 " range of thirty chambers, with each
 " an iron door, and six ponderous bolts,
 " is the place where he hides himself ;
 " no man knows in which of these
 " chambers he lies ; but it is affirm'd,
 " he never lies two nights together in
 " the same for fear of being murdered.
 " He knows no enjoyment of pleasure,

" or

“ or of friendship, more sweet than a-
 “ ny pleasure. His hollow eyes are in-
 “ cessantly staring every way. He lif-
 “ tens to the least noise, and is alarm’d
 “ by it. He is pale, thin, and his black
 “ anxieties are painted on his wrinkled
 “ face. He says nothing, sighs, fetch-
 “ es deep groans from the bottom of his
 “ heart, and spight of himself discovers
 “ the remorse which inwardly torments
 “ him. The most exquisite dishes are
 “ to him tasteless. His children instead
 “ of being a ground of security to him
 “ are an object of his fears: he has
 “ made ’em his most dangerous enemies.
 “ He has never in his life had one mo-
 “ ment of assur’d tranquillity; and pre-
 “ serves himself only by shedding the
 “ blood of all whom he’s afraid of.
Adventures of Telemachus B. III. See also
 B. VIII.

The reader may see another picture
 of this state, drawn by Lord Clarendon
 from Oliver Cromwell, our country-
 man.

“ Though, from the dissolution of
 “ the last parliament, all things seem’d
 “ to succeed, at home and abroad, to
 “ the Protector’s wish, and his power
 “ and greatness to be better establish’d
 “ than

“ than ever it had been, yet he never
“ had the same serenity of mind he had
“ been used to, after he had refus’d the
“ crown ; but was out of countenance,
“ and chagrin, as if he were conscious
“ of not having been true to himself ;
“ and much more apprehensive of dan-
“ ger to his person than he had us’d to
“ be. Infomuch as he was not easy of
“ access, nor so much seen abroad ; and
“ seem’d to be in some disorder, when
“ his eyes found any stranger in the
“ room, upon whom they they were
“ still fix’d. When he intended to go
“ to *Hampton* court, which was his
“ principal delight, and diversion, it
“ was never known, till he was in the
“ coach, which way he wou’d go ; and
“ he was still hem’d in by his guards
“ both before and behind ; and the
“ coach in which he went, was always
“ throng’d, as full as it cou’d be, with
“ his servants ; and he seldom return’d
“ the same way he went ; and rarely
“ lodg’d two nights together in one
“ chamber, but had many furnish’d
“ and prepar’d, to which his own key
“ convey’d him, and those he wou’d
“ have with him, when he had a mind
“ to go to bed.” *History of the Rebellion*
B. 15.

The word *le'* seems to be written in Exod. xxi. 8, and to be us'd in a sense much the same with that which it bears in the text we have been considering. But it has been here too read as the negative: tho' the negative appears to suit the place so ill, as to have led the Masorites to tell us 'tis one of the passages in which *non* is written for *illi*.

Let us, my kind reader, with this 8th verse, consider the 7th too. Where we read that a maid servant "shall not go out as the men servants do." And this most expositors understand to be spoken of their *going out free from their service*. But this is not perhaps the true meaning of the law. For it seems to be contradictory to what is commanded in Deut. xv. 12 and 17, where the servants of both sexes are put entirely on the same footing in this particular. May not then the *going out* in this 7th verse be rightly understood to mean, "the maid servants shall not go out (of the house to work in the field) as men servants do?" So some Jewish expositors* have interpreted it, and it removes

* See Bibliotheca Biblica. 4to. Ox. 1722. V. 2. P.

removes the difficulty started by a comparison of the two passages mention'd.

In the 8th verse the word *le'* probably means *uneasy, dispirited, tired of life*, in the condition in which Amnon is represented, II Sam. 13. When the man's passion has so far got the better of him, that he cannot master it, nor have any enjoyment of himself 'till he has gratify'd it. If in such a violent fit of love, a master shou'd marry his servant, or take her for his concubine, and afterwards dislike her, he shou'd give her liberty.

The same participial *le' tired, or weary* seems to be written by the author in Eccles. X. 10th and 15th verses, where translators read *lo' not*.

They read too a negative in the 14th verse, which much disorders both the sense and construction of the passage. The negative too here is suppos'd to be written in an uncommon manner, with a letter more than ordinary† in the middle of it. But take the *aleph* from the

† See another instance of the suppos'd negative so written above in p. 65.

the end of it, and make it the first letter in the next word, and the text will naturally take the turn given in the translation.

In II Sam. xxiii. 5, we have *et lo cen* — where all the old versions, and probably the modern ones read the negative, without knowing how to make it consistent with any satisfactory exposition. “I cannot understand this passage,” says Bishop SHERLOCK — “It would give a clearer sense if the negative was left out.” See the Bishop’s letter in GREY’S “Last words of David” P. 23d. and Dr. GREY himself tells us “The beginning of the 5th verse admits of so many different senses, and has been so differently rendered by translators, as leaves room to think, that some variation, either in the reading, or pointing, is absolutely necessary before the true reading can be ascertain’d.” See P. 3d.

The Doctor himself reads it interrogatively; and by understanding *cen*, which is by other translators taken for the particle *so*, to be a verb, and to signify *is founded*, *fixed*, or *established*, renders it

“For it is not my house established with

with God?" And this is probably the the best translation which can be given it, if we must read the negative.

But perhaps no negative is here to trouble us. The letters now read *lo'cen* being rather to be read as one word *leachen* surely, certainly. The word *achen* whether noun or particle being join'd to the prefix *lamed* as other nouns and *particles are.

We have another negative (as it has hitherto been read) in the same verse; which, as Dr. GREY tells us, is attended with a greater difficulty than that we met with in the first part of it; "as sufficiently appears from the perplexity of commentators, and their fruitless attempts to explain them."

The Doctor to help us out of this difficulty would have us believe the text is matilated; and to restore it makes

¶ *labetabb* securely. *le tsedek* justly. *le badad* solitarily.

* *le mathai* when. *le mahbar* to-morrow. *le mat-tab* beneath. *Achen* may perhaps be consider'd both as noun and particle: as *rik*, *sheker*, *shav'* &c. are, with which 'tis join'd, as 'tis here with *achen*.

makes an addition to one word, and inserts another; by which correction he is enabled to conclude this verse without the three last words of it, with which he begins the next. And by so doing it must be confess'd he gives a clear consistent sense to the passage. He renders it thus,

“ For is not my house establish'd with God ?

“ Yea he hath made an everlasting covenant with me,

“ Order'd in all things and preserv'd.

“ Surely in him is all my salvation and all my desire !

“ Doubtless the wicked shall not flourish :

“ They are all like thorns —

This translation is perhaps the best to be met with, in which the negative is preserv'd. But the liberties taken with the text are absolutely unallowable.

The Doctor pleads that “ the correction is necessary to complete both “ the verse and sense.” Leave the argument from the metre to be taken notice of by and by. What can be meant by it's being *necessary to complete the sense*, but that the critick does not know how

how to explain the passage otherwise to his own liking? And is this a better reason for altering the text than Procrustes's thinking a man's legs too long was for cutting them shorter? or his thinking them too short was for stretching them on the rack to make 'em longer?

But perhaps no one else has been able to explain them. Be it so; does it follow that no one ever will be able to explain them?

If the father of lights from whom cometh every good gift pleaseth, he withholdeth the knowledge of his word from the present generation. He may be pleas'd to communicate it to another. We are told in Bishop LOWTH's Commentary on Isaiah vii. 14,—16, that an important passage, on which "much had been wrote by the most "learned" to little or no purpose, "was very lately clear'd up by Dr. "JUBB;" and on Is. xlii. 16, that another difficulty, which for 2000 "years had puzzled all the translators "and expositors, had given occasion to "dissertations without number, and "caused endless disputes among the "learned,

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“learned, has now at last been clear’d
 “up by the very learned Dr. RAN-
 “DOLPH in his sermon on Jephthah’s
 “vow. Oxf. 1766.”

Now if two passages, deem’d thro’
 so many ages utterly inexplicable, have
 been at last clear’d up, why may we not
 hope that in some future time, God
 will be pleas’d to take off the veil which
 at present obscures other parts of his
 word, and enable some of his servants
 to shew his church the true meaning of
 them? But this cannot be, if we, un-
 der the notion of correcting the text,
 change it in such a manner as to make
 it capable of no other sense than that we
 please to give it; perhaps a sense very
 different from that which the holy spi-
 rit intended to convey by it to the
 church.

This would be the consequence of
 Dr. GREY’s correction of the text we
 have been considering, should it be ad-
 mitted. We have in his translation
 some sense indeed.

We are “assur’d that in God is all
 “David’s salvation, and all his desire.”
 But where is that triumph of joy, that
 exultation of soul which might be ex-
 pected

pected to follow his profess'd confidence, that his family was in God's keeping? —under the peculiar care and guidance of God's providence?

In Dr. GREY we see David a pious good man, sensible of his dependence on God, and thankful for his protection: in the sacred text we see him a prophet favour'd with the visions of God, in which 'tis given him to survey the succession and fortunes of his family during the revolution of 1000 years. At the end of which he sees them lost in obscurity, and depression, when suddenly breaking out, like the brightest morning sun, gladdening the world after a dark tempestuous night, he sees it appear with lustre in the person of him, who was the joy of nations, the king who —

“ shou'd bound his reign
“ With earth's wide bounds, his glory
“ ry with the heav'ns.”

All this is irrecoverably lost to us, if Dr. GREY's correction be admitted. And yet perhaps there is no text which can seem to stand more in need of correction than it has been thought to do,

OF

or which has been corrected with more modesty and ingenuity.

The metre however is still, the Doctor will tell us, unprovided for. And we may safely let it remain so, 'till we know more of that matter than Bishop HARE has taught us. 'Tis strange that any man cou'd ever take it into his head to suppose that subjects, so great and solemn as those of our sacred scriptures are, cou'd be deliver'd by their author in such a Hudibrastick jingle of numbers as Bishop HARE's Hypothesis makes to be the metre of the Hebrew poetry.

Can we read any one of the Psalms as he wou'd have us, without recollecting PRIOR's

What shou'd be great, you turn to
farce?

And yet a partiality to the Bishop cou'd lead Doctor GREY, and perhaps some other, even learned and judicious men to think his Hypothesis the true system, 'till Bishop LOWTH publish'd his clear, tho' pleasant confutation of it. Nay there is yet one gentleman who seems wedded to it, and has publish'd

lish'd a translation of the Psalms model'd according to HARE's edition of them, with many, if not most of the additions, omissions, defalcations, alterations, and dislocations, which the Bishop makes 'em submit to, to bring them within the compass of his metre.

This author without the modesty, judgment, and candour of Dr. GREY goes many lengths beyond him in licentious criticism. He "regardless of the clamours of the bigotted, or of the displeasure of superiors dares say *such a text is corrupted*" — Alas ! he knows, there is little dread of displeasure from superiors. The *fashion* is for him.

But we, my friends, who still preserve a reverence for the sacred text, must sit down branded as *bigots*, and be mark'd out as *absurd* in the same degree as the text is prov'd to be *corrupt*. But for our consolation this critick's attacks upon it are as feeble, as they are insistent.

When we read him saying — "if this be not admitted, nothing is left for me, but, out of honour to the inspired writer, to bear my testimony
"ny

“ny against the absurdity of the pre-
 “sent reading —” is not our pity
 mov’d for him? can we forbear crying
 out “*poor gentleman! how he raves!*
 or, do we not expect to find the text he
 speaks of remarkably unintelligible,
 and his amendment undoubtedly pro-
 per? In fact, however, we find the
 case quite different. The text is clear
 and intelligible without correction, and
 the amendment propos’d gives a turn
 to the prophecy very different from it’s
 true import, robbing us of the most
significant expressive word we have to di-
 rect us in our understanding and inter-
 preting it. See Mr. GREEN’s Poetical
 Parts of the Old Test. 4to. P. 78, 79.

In the translation of this 5th verse,
 for the negative is read the participial
 beforemention’d as representing the
 house of David in a state of depression
 and obscurity. The verb it comes from
lagh signifies *to be weak, tired, worn out,*
depress’d, &c; and is applied I. to per-
 sons, &c. tired and disgusted with the
 trouble of an affair. II. i. 14 and ix.
 1. Exod. xxi. 8. Eccles. viii. 13.
 and x. 10 and 15. II. To such as sink
 under calamity. Job. iv. 5. II. xvi. 12.
 III. To land in an unfruitful condition.
 Pl. lxxviii. 9. and IV. To peoples, and
 families

families in a low depress'd decay'd state. II. Sam. xxiii. 5. If. ix. 3. and xlix. 5. Is it not quite clear then that we have no negative in this verse, and that it is rightly divided from the next by the present punctuation? It follows that if Dr. GREY's correction had been receiv'd, the text wou'd have been corrupted.

'T'wou'd not be perhaps too much to suppose that this will on proper examination, appear to be the case of every passage in the Bible which has undergone correction on a supposition of it's having seen corruption. 'Tis certainly not too much to say, that it may be shewn to be the case with regard to very many of the passages which have been pointed out as most flagrant instances of the corruption complain'd of.

Dr. RANDOLPH (a name not to be mention'd by a christian without the highest honour, and reverence) is another respectable character, who unhappily gave in to the fashionable opinion that the text of our Bible has been much corrupted: and alledges five instances which he tells us, plainly prove it. I. I. Pf. cx. 3, 4. II. If. liii. 8, 9. III. I. Pf. xl. 6. IV. Amos, ix. 12. V. Pf. xxii.

xxii. 17. and from verse 27th to the end. It may justly be presum'd that a man, so capable, and so earnest in the cause as Dr. RANDOLPH, wou'd select the instances which most strongly prove the point contested. If then *these* fail of proving it, little can be expected from any other which may be produc'd; and *these* certainly fail of proving it.

The reader, 'tis to be fear'd, thinks he has already had enough of these desultory observations. Otherwise these exeptionable places shou'd be now consider'd, and it is hop'd a sufficient vindication of them from the corruption they are charg'd with submitted to him. If he shall hereafter call for it, and it shall please God to forbid my infirmities pressing harder on me than they do at present, such a vindication shall be laid before him. In which with regard to

I. Psal. 3, 4. it will be shewn that *leca tal* cannot be spar'd; — that the *joa* call'd for in the 3d verse is not wanted, and that complain'd of in the 4th is correctly grammatical and most expressively significant. 'Twill be shewn too that the 6th and 7th verses deliver a prophecy clear and truly evangelical; and

and the brook, which has hitherto created so much difficulty to expositors, shall be remov'd so far *out of the way*, as hereafter to be no more troublesome; tho' 'twill always be at hand to supply us with the refreshment, and health, and comfort necessary to our complete and perfect happiness.

II. Isaiah liii. 8, 9. have been already consider'd, and explain'd, 'tis hop'd, to the reader's satisfaction in pages 87 — 96.

III. Ps. xl. 6. will appear, 'tis hop'd, to be very properly render'd by ———
“ a body thou hast prepar'd me —.”

IV. Amos ix. 12. may be reasonably suppos'd to have been read, as the Hebrew text now reads, *jireshu* by the LXX, tho', for reasons to be assign'd, they thought it proper to translate as if they had read *jidreshu*. And sufficient reason is to be given too, 'tis apprehended, why the apostles shou'd follow the LXX in their translation, tho' they were aware it was not truly translated from the original. As to the want of sense complain'd of in the Hebrew reading, a little closer attention to the grammatical

cal construction of the passage will shew that there is no ground for complaints of that sort, and give us a prophecy, as hath been said of others, truly evangelical.

V. Ps. xxii. furnishes Dr. RANDOLPH with ground for two heavy charges of corruption. In the first of which, viz. verse 16, the chief difficulty seems to be that *coare* should be regularly deriv'd from *cur*, a verb which is not met with elsewhere in the Hebrew. See Archbishop SECKER in MERRICK P. 278. But *kur* is, as his Grace observes; and the change is no more than that of one *Palatine* for another. See above P. 66. &c.

The other charge brought against the text from this Psalm is, that the whole latter part of it, beginning with the 27th verse is, "a plain prophecy of the coming of Christ, and the calling of the Gentiles;" "but in the latter part of the 29th verse we read what is neither sense, nor grammar."

And in the two last verses "there are no less than four variations, which greatly injure the sense, and tend to darken a plain prophecy of the
" the

“the gospel.” “Could this happen,
“says the Doctor, by chance? Does
“it not rather carry with it strong
“marks of design?”

But perhaps the Doctor may have been too hasty in this conclusion: perhaps the text deliver'd to us by the Jews, is, when properly render'd, such as will give a christian much better satisfaction than it can, as the Doctor has new modell'd it. Perhaps the text, as the Jews have deliver'd it to us, is not to be equal'd, as a clear express circumstantial prediction of Christ's coming to reign on the earth, by any other prophecy of scripture, excepting one to be found in the book of Revelations: which seems to answer this we are now speaking of, as if 'twas written on purpose for it's elucidation.

In Isaiah ix. 1. The negative offers itself, where it does not seem to be wanted; and probably on enquiry it will be found an intruder; usurping here, as in other texts, the place of the verb *laab*; not in the participial indeed, but in the future tense of *kal* for *yela*'.

The prophet, denouncing a dreadful
judgment

judgment on the false, and idolatrous pretenders to teaching and prophecy, tells us, that when He, who frustrateth the tokens of the liars, and make the diviners mad, shall defeat their expectations, and expose them to the resentment of the people they shall deceive, they shall be driven to the utmost degree of despair and vexation. They shall curse their idols; they shall look both to heaven and earth without finding any deliverance, or gleam of hope.

They shall be in the condition of a bird driven about in a dark stormy tempestuous night, *till he is quite spent and tir'd out.* *Ceyela* instead of *ei lo* as the Masorites read it to us.

The prophet goes yet further. To impress the people with a more lively sense of the impostor's crime, and the punishment he was doom'd to suffer, he tells 'em he shou'd be as destitute and forlorn as the poor miserable people of Zabulon and Napthali were, when the Syrians invaded that part of the country; or even as the inhabitants of the upper Galilee, and the coasts of the adjacent sea, and beyond the river Jordan were, when the Assyrians ravag'd those parts with much greater cruelty.

He

He had now finish'd his denunciation of judgment on the false prophet. But the mention of these parts last spoken of, led him to a prospect of the glorious change, which wou'd in due time be made in the circumstances of that at present ignorant, and uninform'd country. The inhabitants of which were now sitting in darkness; as destitute of the true light of life, as if their land was the valley of the shadow of death. But in the fullness of time the day spring from on high shou'd visit 'em; the sun of righteousness, rising upon them, shou'd from them go out to enlighten the Gentiles, and to give knowledge of salvation unto the ends of the earth.

The prospect of this is so closely connected with that of the restoration of God's people, that the prophet speaks of *both these events* in one breath. He sees the glorious accomplishment of the prophecies; the people emerging from obscurity, gathering together in great multitudes, triumphing over their enemies, and settled in a state of most perfect tranquillity, and everlasting rest.

In the midst of this animated description is mention'd the circumstance
of

of an encrease of the people which seem'd almost extinct. But the word by which it's low condition is express'd, viz. the participial from *laah*, is pointed for, and, as far as appears, has always in the text been read the negative; tho' here, as in many other places, a negative is so evidently improper, that we are bidden by the *keri* in the margin to read it ~~not~~ *to him*.

The like mistake is made in Is. xlix. 5. where we have the same participial join'd to Israel as a nation low, scatter'd, and unprosperous; but on the point of being collected, increased, and exalted. 'Tis however read as a negative; and by being so read, encumbers the text with insuperable difficulties. Christ is made to say, that "the Lord form'd him from the womb to be his servant to bring Jacob again to him," and yet to admit a supposition of "it's being possible that Israel shou'd not be gather'd." In what follows too 'tis plainly suppos'd, that *Israel most certainly shou'd be gather'd*. Indeed the whole system of prophecy respecting the Jews supposes and asserts that there shou'd be a restoration of them to God's favour, a recovery of them from all nations among whom they shall be dispers'd, and

and a re-establishment of them in their own land. What means then, "tho' Israel be not gather'd?" Or how can "the servant be glorious in the eyes of the Lord," when he fails of fulfilling the purpose "for which he was form'd?"

'Tis not to be thought at all strange then that the Jewish masters shou'd forbid us reading such a negative. But it is a matter of just astonishment to think they shou'd have integrity and perseverance enough to keep it in the text, either here or in chap. ix. 3.

But, if they had not done so, we shou'd have lost an important particular of the prophecy; which speaks of the depress'd low estate, in which the people shou'd be found when God shou'd visit and recover them; as it does in other places, almost as often as it predicts their restoration. And this low estate of depression is express'd by the same word in these two remarkable prophecies of Isaiah speaking of the whole nation, and in that no less remarkable prophecy of David speaking of his own family in II Sam. xxiii. 5.

The reader, 'tis likely, will be much surpriz'd to find the Jews fallen into so gross an ignorance of their scriptures,

as these observations concerning the negative, if just, shew 'em to be. But if he finds reason to think these observations just, he will not wonder if he finds the same ignorance, however contracted, betray itself in other particulars. He will not wonder to find 'em at every turn mistaken in their division of the text into words, and sentences; in the punctuation by which they direct us to read a word as this, or that part of speech; and frequently deficient even in the meaning they affix to words which they read properly.

It may seem strange that among so many great men, Christians as well as Jews, none in such a length of time should have made these observations. But our wonder must be much lessen'd, if it be not quite remov'd, with regard to the Jews, and such Christians as, implicitly receiving their opinions of the Hebrew text from the Jews, adopted all their prejudices with regard to the punctuation, and every other circumstance with which their ignorance, or superstition had dress'd out the text. An amendment which suppos'd any error either in the punctuation, or division of the words cou'd never have been admitted by them, even if it had occur'd.

curr'd to them. Much less can it be suppos'd they shou'd look for such amendments. From the Jews then, or the BUXTORFS, and POCOCKES such improvements cou'd not come.

But from the CAPELLUSES, the HARES, the HOUBIGANTS, and the other gentlemen, who are so far from reverencing the *points*, as to have no mercy for the *letters*, if they don't like the look of them, these things might have been expected. It might have been expected that, where a *change of points*, or a *different division of the letters into words* wou'd clear up a difficulty, they must have immediately seen it.

They have however mist the seeing it; and the not seeing it has led 'em (even the greatest of them,) to make dismal outcries of corruption, and take very unwarrantable liberties with the text, where the slightest alteration of a *point*, only putting the *point* of a long vowel instead of that of a short one, or the taking away one dot out of three which are found under a letter wou'd have remov'd all difficulties.

I have said *the greatest*; and, when I have

have given an instance of the unhappy oversight in Bishop LOWTH. I shall think the word effectually prov'd; and if the excellent late Archbishop SECKER proves to have been overseen with him, the melancholy truth will be much too well establish'd.

In the Commentary on Isaiah vii. 17. we read

“ Even the king of Assyria —]
 “ HOUBIGANT supposes these words to
 “ have been a marginal gloss, brought
 “ into the text by mistake: and so
 “ likewise Archbishop SECKER. Be-
 “ sides their having no force or effect
 “ here, they do not join well in con-
 “ struction with the words preceding;
 “ as may be seen by the strange man-
 “ ner in which the antient interpreters
 “ have taken them; and they very in-
 “ elegantly forestall the mention of the
 “ king of Assyria, which comes in with
 “ great propriety in the 20th verse. I
 “ have therefore taken the liberty of o-
 “ mitting them in the translation.”

Now what occasions all this difficul-
 ty? only reading *asshur* as the Maso-
 rites have pointed it, instead of *ashur*,
 as it ought to have been pointed. For
 then

then any Hebrician wou'd readily have translated the text — "from the day that Ephraim departed from Judah ~~with the king I took'd out~~ (for him)." viz. Jeroboam. And no one would have suppos'd the words in question to "have no force or effect in this place" or — "that they do not join well with the words preceding" or — that "they forestall the mention of the king of Assyria;" or wou'd have had any thought of "omitting them."

In the Commentary on Is. xxviii. 18. we read

"Shall be broken] For *Capbar* "which seems not to belong to this place Chald. reads *tuphar*: which is approv'd by Houbigant and Secker." — See Prelim. Dissert. P. 39th. — Where the Bishop takes a great deal of pains to prove that *capbar* cannot bear the meaning, which the context, and the usage of the language requires shou'd be given to the word which is read *tuphar* in this text: and it must be acknowledg'd he proves the point irrefragably, and shews that *phur* from which *tuphar* is form'd is the only

ly verb, which can properly be here us'd.

But what need was there of all this labour? What reason have we to suppose that any verb but *phur* is in the text at present? certainly none; but that the *Masorites* have put three dots under the *c* which makes it to be read *cuphar*, which can be form'd only from *caphar*, instead of two only, which wou'd have taught us to read *cepbar*; i. e. the infinitive mood of *phur* with the prefix *ce*.

The word then which the Bishop contends for, with so much reason and argument, is the word we have in the text: And, as it is in the infinitive mood, "joins better with the words following," than *tuphar* does in the indicative. For there is a particle in this text render'd *then* in our Bible, (as it sometimes signifies, tho' it's general signification is *and*,) which is somewhat aukward for want of *and when* in the beginning of the verse. But if we read *cepbar* we have the *and when* wanted, and the construction of the text will be easy and clear, viz. "And when
" your covenant with death shall be
" broken, and your agreement with
" the grave shall not be establish'd, the
" overflowing

“overflowing scourge shall certainly
 “pass through,* and ye shall be beat-
 “en down by it.”

The English of Prov. xiv. 33, is
 “wisdom resteth in the heart of him
 “that hath understanding; but that
 “which is in the midst of fools is made
 “known.” Dr. KENNICOTT in P.
 551 of his first Dissertation, tells us that
 CAPELLUS observ’d that the text here
 wanted a negative.

That it wants something to make it
 satisfactorily clear may be concluded
 from the many discordant notions of it,
 which we see in POLE. But what will
 the negative do for us? if “wisdom
 “resteth in the heart of the wise,” and
 “that which is the midst of fools is *not*
 “made known” what difference is there
 between

* The particle here render’d *and* is in the Bishop’s
 translation taken no notice of; and we may from his o-
 mission of it conclude, that it was not in the copy of the
 text, which he had before him when he made his trans-
 lation, with as good reason as the gentlemen, who look
 for corruptions in the text, can conclude from the omis-
 sion of it in any version, that the authors of that version
 did not read it in their copy. For ’twill hardly be al-
 ledg’d that the antient translators of the Bible were more
 able, more faithful, or more diligent than his Lordship.

between the one and the other? "Even
 "a fool *when he holds his peace* is count-
 "ed wise." CAPELLUS's amendment
 therefore will be of little service to us.

But instead of *bekarah* let us read *bik-
 rah*, and we shall have, I hope, a very
 satisfactory observation, viz. "Wisdom
 "resteth in the heart of him that hath
 "understanding: but when fools ap-
 "proach, it makes itself known (Heb.
 "it is made known)."

Very many more instances of this
 kind may be brought: where a slight
 alteration of the points, or the taking a
 letter from one word, and putting it to
 another; *without changing their places*
so as to make them stand in an order dis-
ferent from that we find 'em in, removes
 difficulties, which have puzzled all the
 expositors we can meet with. Some
 such have been already taken notice of
 in the course of these observations.
 And therefore I shall now mention only
 one more, which seems to lie so open,
 that, I think, every reader, when he
 sees it, will wonder that it was not hit
 on by himself, and all others, who ever
 consider'd the text with any attention.
 'Tis Isaiah xvi. 12. "And it shall
 "come to pass, when it is seen that
 Moab

“ Moab is weary on the high place,
 “ that he shall come to his sanctuary to
 “ pray.” What can the “ being wea-
 “ ry on the high place,” or (as Bishop
 Lowth renders it making *Moab* the
 nominative case to the verb *see*) “ that
 “ he hath wearied himself out on the
 “ high place” mean? What particular
 labour can be assign’d, which the *high*
place was to be the scene of? Perhaps
 instead of *gnal habama* we should read
gnalah bama, and render it, “ when it
 “ shall be seen that Moab is wearied
 “ out, *he shall go up to the high place, and*
 “ enter into his sanctuary —.”

The reader cannot but have observ’d
 that in the two first instances given
 from Isaiah, HOUBIGANT leads the
 way. “ HOUBIGANT supposes” says
 the Bishop on one of them. — “ is
 “ approv’d by HOUBIGANT,” says he,
 on the other. Now what has HOUBI-
 GANT done to deserve that we should
 pay such regard to his sentiments? It
 may be answered, he has most basely
 vilified God’s word by the account he
 gives of it, and disfigur’d and corrupted
 it, by the corrections he presumes to
 make in it.

He sets out with telling us that “ no
 “ book,

“book, which has ever been printed,
 “was, as far as he can judge, publish’d
 “with so little care as the Hebrew vo-
 “lume of the scriptures.” ¶ What an
 impression must such a declaration make
 on a reader’s mind? With what a tri-
 umph of soul will the unbeliever sooth
 himself, and say, I find then ‘I need
 ‘not give myself the concern the preach-
 ‘ing tribe requires me to do about the
 ‘Bible. Shou’d I admit it to have been
 ‘originally, as they pretend it is, the
 ‘word of God, it can deserve little of
 ‘my attention now; for I cannot be
 ‘sure, if I submit to it, that I am not
 ‘giving myself up to be directed by the
 ‘blunders of some illiterate worthless
 ‘scribe, who regarded nothing more
 ‘than the making his transcript, and
 ‘receiving his wages. Nay, it may be,
 ‘I may build my faith on the corrup-
 ‘tions of some malicious Jews, who
 ‘have made their books say things very
 ‘different from, or even contrary to
 ‘that which the authors of them wrote.’

‘But I have yet more to plead than
 this.

¶ Tanta incuria editum est Sacrum Hebraicum vo-
 lumen, quanta haud scio an ullus codex, qui fuerit ty-
 pographice luce cohonestatus. Prolegom. sub init.

' this. Can it on any ground of reason
 ' be admitted, that God " shou'd go,
 " and take him a nation from the midst
 " of another nation by temptations, by
 " signs, and by wonders, and by war,
 " and by a mighty hand, and by a
 " stretched out arm, and by great ter-
 " rors, Deut. iv. 34." — ' that he
 ' shou'd watch over this people, and
 ' their fortunes with a care and solici-
 ' tude greater than that with which
 ' nurses attend their darling children,
 ' Isaiah lxiii. 9 — and that he shou'd
 ' send among this people prophets and
 ' righteous men to be kill'd, and cru-
 ' cified by them, — and all this mere-
 ' ly — to communicate to mankind a
 ' knowledge of the providence with
 ' which he superintended them, and
 ' their concerns—to give them a sys-
 ' tem of laws for the regulation of their
 ' practice, and of doctrines for the in-
 ' formation of their faith, — and to ac-
 ' quaint 'em with consequences of infi-
 ' nite concern to them, as they shou'd
 ' be obedient, or rebellious — is it pos-
 ' sible that God, when he had done all
 ' this for the establishment of his word,
 ' as the book itself pretends he did,
 ' shou'd leave it to the mercy of fools,
 ' fots, or knaves, to be corrupted ei-
 ' ther

‘ther by ignorance, carelessness, or
‘villainy? Believe it who can.’

‘Since ’tis acknowledg’d that “the
“Hebrew language was for some ages
“but little understood among Christi-
“ans, and the Hebrew copies were
“chiefly in the hands of Jews, which
“*must give ’em great opportunity to fal-
“sify*—and that some *plain prophecies
“of Christ are obscur’d, or evaded by an
“alteration in the text*”——* ‘I can ne-
‘ver be sure that any thing I meet with
‘in the book is genuine, nor believe
‘that a book suffer’d by God to be so
‘corrupted, can have proceeded from
‘him, or have been communicated to
‘the world in the manner pretended.’

That the infidel will thus triumph
cannot be doubted. If it be said “That
“the whole Old Testament abounds in
“prophecies of Christ, and his gospel :
“and many of them are so full and
“clear, as to afford abundant evidence
“of the truth of the Christian religion.
“—— that if we give up all those texts
“which they (the Jews) may seem to
“have been tampering with, there re-
“mains sufficient, and full proof from
“the

* Dr. RANDOLPH’S Prophecies—P. 48; and 57.

“ the Old Testament, that Jesus is the
 “ Christ.”† — if it be said farther,
 “ put the text with all the various read-
 “ ings, or all the alterations propos’d,
 “ into the hands of a knave or a fool,
 “ yet with the most sinistrous, or ab-
 “ surd choice, he shall not extinguish
 “ the light of any one chapter, nor so
 “ disguise the religion of it, but that
 “ every feature will be still the same,” ||
 ‘tis all very true.

But these considerations will not be attended to by such as are seeking for objections to our religion, and wish not to find evidence of it’s truth. They will shut their ears against suggestions like these, while their eyes dwell with full gaze on the objections, to which these are offer’d as an answer. And the consequence too probably ! will be that they will be led into the ditch of perdition themselves and draw others with them. For there are many young minds, such as are unprejudic’d, and sincerely

† Dr. RANDOLPH’s Prophecies—P. 51.

|| Ib. P. 52.

REFLECTIONS

sincerely desirous of embracing the truth, into whose way these objections will be thrown, who will have no opportunity of acquainting themselves with the answers which have been given to them.

There are also Christians, who have not strength of mind to bear the storm, which the thought that their bible may have been corrupted will raise in their breasts, without being most dreadfully hurt by it. They can go on in a course of duty, while nothing disquiets them, with comfort, and chearfulness. But if any thing disturbs their faith,

Their hopes no more a certain prospect.boast,

And all the tenor of their soul is lost.

Thus souls of a frame truly heavenly; heartily dispos'd to love and serve God in spirit and in truth; such as the father seeketh to worship him, and such as the son acknowledges for his father, his mother, and his brethren — go mourning all the day long, because they cannot read their bible with a full assurance of faith.

There are Christians too who are under

der the influence of the church of Rome ; and others who are tempted to submit to it. And it must give a great advantage to the deceivers who attend these, to have to tell them, “ that the “ Hebrew text is corrupted” — “ That “ F. HOUBIGANT has shewn it, and “ the protestants acknowledge it ; and “ that therefore they have all the reason they can wish for to be satisfied “ with, and give themselves up to be “ guided by the version which the Pope “ has authenticated, and recommended “ to them.

And thus that very imperfect copy of the scriptures, the *vulgate*, and the translation made from it, ¶ *professedly* with a design to *counteract* the *saving* and healthful influence of translations faithfully made from the original text, is recommended and *authenticated* to Christians much more effectually than it cou’d ever have been merely by what the Pope or Council could have said for it.

And this *vile abasement of God’s word*; the laying it thus low, even lower than perhaps

¶ See the Preface to the Rhemish New Testament.

perhaps the meanest of all copies pretending to be the word of God, is the first article of merit to be pleaded for Mons. HOUBIGANT. And merit it is, no doubt, with a church, which wou'd throw all the obscurity she cou'd over the sacred text, and sink it as low as possible in the esteem of mankind, that she might with the more freedom and security propagate doctrines, and enjoin practices, which it contradicts and forbids.

The other article of his *merit* is, that *he has disfigur'd and corrupted the sacred text by the corrections he has presum'd to make in it.*

Instances which prove him guilty of this have been already given. Hundreds more may be given. Indeed one meets 'em so readily at every turn, that one can hardly forbear pronouncing him a man born for the confusion of holy writ.

'Tis certain he has labour'd with all his might, as if this was indeed his destination. He seems to have taken for his motto *inveniam, aut faciam*: and to expect we shou'd grant him four *postulata*.

I. That what he does not understand will never be understood by any one else. II. That what he does not understand is nonsense, and corrupted. III. That his *critical acumen* enables him to discover where the fault lies, and how it shou'd be mended, and therefore IV. That he shall be allow'd to cut, hack, and hew the text as suits his humour, and then botch it up again as suits his fancy.

These liberties allow'd him he falls to work——mangles the text most unmercifully, and patches it together again, for the most part, most absurdly. If you meet here and there with a thought that favours of ingenuity, 'tis but as a prating fellow who talks at every thing, is now and then heard to vent something tolerable : so that

‘ Cum flueret lutulentus erat quod
‘ tollere possis’

Is the utmost which can be justly allow'd him. 'Tis astonishing that such a man as the Bishop of London cou'd be brought to bear with him a quarter of an hour ; much more that he shou'd approve of him, follow him, and quote him. He does however ;
and

and I acknowledge that my spleen against the presumptuous critick is not a little provok'd by his misleading like an *ignis fatuus* the man I so much admire, and love into the bogs, and difficulties, wherein I sometimes find him. But, after all

I. "Is not the text corrupted?"

II. "Can you suppose it possible that the text shou'd have escaped being corrupted, in so long a course of time as hath elaps'd, and in such an infinite number of transcripts as have been made of it, since it was deliver'd by the inspir'd writers? For

III. Can you assign any reason why God shou'd grant a security from making blunders to Jewish scribes any more than to Christian copyists; who are agreed on all hands to have committed faults in their transcripts of the New Testament? Or

IV. Can you deny that the Jewish manuscripts of the scripture have in them additions, omissions and mistakes, like those found in the manuscripts of other writings?

To the first of these questions something has been said already. It has been shewn that some of the texts, which have been suppos'd most flagrantly corrupted, are indeed very sound, and have escap'd corruption merely by being rescued from the amendments, as they are call'd, propos'd to be made to them. The reader, if he pleases, shall have an instance or two more. The first

Job viii. 17. A text on which Houbigant flourishes in his usual manner, and insults the learn'd SCHULTENS with a treatment which hardly any one but he himself deserves. SCHULTENS had ask'd "is every thing which we don't well understand immediately to be pronounc'd corrupted?" ¶ to which he impertinently answers, "is every thing, which we don't understand, immediately to be pronounc'd genuine?" ‡ Can'st thou bear, reader, with

U

¶ An quicquid nobis minus intellectum, continuo male lectum?

‡ An quicquid nobis minus intellectum, continuo bene scriptum?

with patience, a reply so insolent, and absurd? and to such a man?

Nothing can be more reasonable than to ask, "if every thing is immediately 'to be pronounc'd corrupted, which 'we do not understand,'" especially when we are talking to such criticks as Mons. HOUBIGANT, who is for ever crying out, 'I don't understand this, 'and therefore it must have been corrupted.' But who ever pretended to say, this 'cannot be understood, and 'therefore it must be genuine?'

The critick's question tho' may be answer'd by telling him that many hundreds of passages are genuine, which he does not understand; and that men, who know themselves too well to have an hundredth part of the vanity and conceit in which he so freely indulges himself, can shew 'em to be so.

Be the text, from which he takes occasion to display the vanity here corrected, given as one of them. In the latter part of which we read in our bible, "(and) seeth the place of stones." *Seeth*, says the critick, 'can have no 'proper meaning here, and therefore cannot

'cannot be retain'd.'§ On which he gives us an arbitrary, conjectural, senseless emendation.

No emendation however is here needed; but the removing the letter *aleph* from the beginning of the word, which is read *abanim*, and putting it to the end of the preceding word, which is read *baith*. This done, the text tells us, "He seeth a family of children." An article very proper to be taken notice of, when we are representing a man in a state of felicity. There is a *Chaldaism* indeed to be admitted. But *Chaldaisms* are no rarities in the book of Job.

The same *Chaldaism* occurs in verse 19th; and the not attending to it has given occasion to many discordant, and unsatisfactory translations. The English reader may form some judgment of them, by the two last translations made to be us'd in our churches. One he'll see in his bible; the other is "Behold it will rejoice by this means, that it may grow in another mould."

Perhaps

§ Commodum significatum habere non potest; itaque nec retineri.

Perhaps the reader will not be displeas'd to see a translation of the whole contain'd in verses 11—20.

Job, Chap. 8. v. 11. 'Can the rush without mire raise itself to it's proper height? Can the flag grow luxuriant without water?

12. While it is yet shooting it languishes, and is cut off; and withers before it has perfected it's herbage.

13. So are the ways of all who forget God: and (so) shall perish the expectation of the hypocrite.

14. Whose confidence shall deceive him, and his house (prove weak) as a spider's web.

15. He shall lean upon his house but he shall not stand: he shall hold him fast by it, but shall not be establish'd.

16. He is green before the sun (grows forcible:), and his branch shooteth forth, while he is under shelter.

17. His roots are matted strongly together, he sees a family of children (about him.)

18. (But) terror shall suddenly take him from his place; which shall, tho' falsely, say unto him, I never knew thee.

19. Lo! thus ends the triumph of such a one's progress! however he may have been

been rais'd out of the dust, to a state of eminence!

20. *Lo! God will not be negligent of the man that is perfect; nor strengthen the hands of the wicked.*

The learned reader will observe in this translation another instance of the negative *lo* read for the participial *lo*, viz. in verse 12. In verse 18, The word generally read *in* is read *on*. A word which is sometimes written with a *yod* in the middle, and *mi* *he* at the end. But seems to be written without either in this verse, and the 3d of this chapter above, as it is in Psalm 88: 16. and in Ch. 20. v. 25. of this book of Job.

The reader perhaps will be pleas'd to have a translation of the whole of this last verse submitted him, as another instance of improvement to be made in the text merely by a slight alteration in the division, and punctuation of the letters. 'He grew up, and shot forth with pride and splendor: (but) in the bitterness of his apprehensions every kind of terror shall come upon him.'

Jerem. 31. 22, is another text which has been charg'd with corruption, on-

ly because it has not been understood ; and yet the removal of a letter from the end of one word, and putting it at the beginning of the next will make it clear, and intelligible. Here (and in justice to him let it be observ'd) Monsr. Houbigant is tolerable. The amendment he proposes is indeed a silly one ; but he proposes it with modesty. But he overshoots himself, when he tells us the antients, || ' tho' they shew us there ' is a fault lurking somewhere, say no- ' thing satisfactory.

For LXX say what fully points out the true reading ; tho', not knowing what subject the prophet speaks of, they, instead of *man*, or a *man* in the singular, say in the plural '*men* shall walk about.'

They had no conception that Jeho-
vah incarnate was here spoken of, tho'
they saw that the *renovation*, or, which
is the gospel term, *regeneration*, Matth.
19. 28. or, as St. Peter expresses it,
Acts 3. 2. 'the restitution of all things'
' which God hath spoken by the mouth of
' all

|| Aliquod latere mendum docent ipsi veteres, dum
nihil dicunt, in quo acquiescere possis.

‘all his prophets since the world began,’
was the subject of the prophecy.

They however lead us to read *nakab*
* *bithsobeb* instead of *nekabah tefobeb*; and
by doing so have given us all the infor-
mation wanted for understanding the
text. For what cou’d more properly
follow the gracious call in verses 21 and
22 “Turn again, O virgin of Israel,
“turn again to these thy cities; How
“long wilt thou protract thy wand-
“rings, O thou straying daughter”?
—than—“when the Lord hath
“made all things new, (when) he shall con-
“vert thee as man in the land which he
“had given to the curse?”

That

* According to the general usage of the Hebrew writ-
ters, this word shou’d have been written *bithsobeb* by a
metathesis of the letters *samech* and *thau*; but it is sube-
mitted to the learned, and candid reader, whether it
ought not to be allowed, on the authority of the Greek,
and the force of the context, that this word is an excepti-
on to that general usage; as another like instance of ex-
ception to it is observ’d, (see Buxt. *Thes.* L. i. Cap.
42. *Mod. Imperat.*) and suppos’d to be written without
the *metathesis*, the better to please the ear.

† “Is. 65. 17. and 66. 22. 2 Pet. 3. 13. Rev.
21. 5.

§ Zech. 8. 3.

¶ Is. 43. 28. Jerem. 44. 22.

REFLECTIONS

That LXX read *hithsabeeb gaber* seems clear enough. And whoever so reads, and attends to the texts refer'd to, cannot be at a loss how to translate the rest of the passage. But it may be difficult to say how they found their *steteria*; for the latter part of the verse, especially. The *steteria*, and *kataphutisfu kamein* of the former part of it seem to be an instance of that jumble of translations, which is taken notice of from Dr. KENNICOTT above in note P. 80.

4. In answer to the first of these questions then we say, that the Hebrew text has not been yet proved corrupted.

4. In answer to the second, That 'with men it may be impossible; But 'with God all things are possible.' Let the absurdity of supposing that a writing could be transmitted, thro' a succession of more than 2000 years, from one generation to another of men; during much the greater part of the time, ignorant of what was contain'd in it, and often distress'd and scatter'd in such a manner as must make it a just matter of wonder that they shou'd preserve a single copy of it. — Let the absurdity, I say, of supposing that a writing cou'd be preserv'd, and transmitted to posterity under

under the disadvantage of such circumstances be ever so great, while the course of natural events only is consider'd,—yet, when we take into the account the consideration of God's power, and providence, the absurdity vanishes; we see the sacred deposit shelter'd, one while in this ark, another while in that, and when the storms are overpast, brought into light, and use again, and continued, like it's Divine Author, “the same yesterday, to day, and for ever.”

'Tis I. astonishing to think how the ark built by Noah could sustain, and weather out the storm, when the fountains of the great 'deep were broken up, and the windows of heaven were open'd, and the rain continued on the earth forty days and forty nights; or how it could swim entire and undamag'd on the waters while they prevail'd on the earth 150 days' Gen. ch. 7; 'tis astonishing II to think that the raiment of the Israelites Deut. 8. 4. shou'd not wax old upon them, nor their foot swell during their 40 years travel in the wilderness;—'tis astonishing III to think that none of the enemies, with which

which God's people were furrounded;
 'thou'd desire their land, when they
 'went up to appear before the Lord
 'their God three times in the year
 '(Exod. 34. 24.)——'tis astonishing
 IV that David's family shou'd be so
 well preserv'd during the last fourteen
 generations before Christ——'tis aston-
 ing V that the whole Jewish nation
 shou'd remain from the time of Christ
 to this day, so oppress'd, and so dis-
 pers'd, and yet so distinct a people, as
 we see it is——and it VI may be as-
 tonishing to think that our Bible shou'd
 survive unblemish'd under the many
 disadvantages above enumerated: but
 the five first of these wonderful events,
 astonishing as the consideration of them
 may seem, have, we know, been veri-
 fied in fact, and why the seeming im-
 probability of the last shou'd stagger our
 faith, and make us admit that God has
 not been pleas'd to bring his word down
 to us uncorrupted, no good reason has
 yet been given.

That God was pleas'd to *commit the*
care of keeping his oracles to the Jews,
 has been already observ'd from Rom.
 3. 2. in note P. 81.

And the learn'd reader is desir'd to
 observe,

observe, that the word by which the apostle tells us these *oracles were committed* to the Jews, is the same he uses when he tells us, the *gospel of the uncircumcision* was committed to him, as that of the *circumcision* to St. Peter; and as a proof that these charges were so committed to them observes, that their master wrought effectually in them to this apostleship, Gal. 2. 7, 8. — when he tells the *Thessalonians*, (1 Ep. 2. 4.) that the preachers of the gospel, in consequence of their being allow'd of God to be put in trust with it, were careful not to please men but God — when he tells St. Timothy, (1 Ep. 1. 11, 12,) that the gospel was committed to his trust by Christ Jesus our Lord, who counted him faithful, and enabled him to discharge this ministry — when he speaks to St. Titus, (1. 3,) of God's manifesting his word thro' preaching committed to him.

In all these passages 'tis plainly implied that the gracious Being who committed the trust, knew that the men, to whom the trust was committed, wou'd be careful, according to the abilities which he wou'd give them, to discharge it faithfully. And why then shou'd we not be satisfied, that the He-
brev

brew scriptures have been kept faithfully, when we know they have been in the keeping of the people into whose hands GOD HIMSELF COMMITTED them?

Consider farther, Christian reader, that Isaiah Ch. 40. 8. assures us "the word of our God shall stand for ever," and St. Peter (1 Ep. 1. 25.) acquaints us, that "this is the word, which by the gospel is preach'd unto us."

Consider too, that our blessed Lord, when he was reprehending with the greatest freedom the Jewish masters for corrupting the word of God by their traditions, says not a syllable of their corrupting it by falsification. Search the scriptures, says he, John 5. 39. "for in them ye think ye have eternal life, and they are they which testify of me." They were therefore at that time uncorrupted; for they bore a true testimony.

Dr. KENNICOTT takes notice of this argument, in P. 349 of his 2d. Dissertation: and thinks, that some things are presum'd in it, which are not certain. For since the utmost human

care

care will not render transcribers infallible, the most careful transcribers might have made some mistakes; and yet, as this was only chargeable on human frailty, how could it justify merit — reprehension? Besides, as the most corrupted manuscript, now extant, would teach all the important doctrines and duties; the manuscripts in the time of Christ, being much less corrupted, would teach *em* with far greater exactness. And therefore, tho' there might be then mistakes in the Hebrew manuscripts, yet these, not being in the weightier matters of the law, might not be thought proper objects of divine animadversion.

The presumptions he charges on us, as unwarrantable, are I. *That Christ would have censur'd their want of care, if they had deserv'd it.* II. *That there being no such censure there was no such carelessness.* III. *That consequently, as the transcribers had taken proper care, there were no corruptions.*

But these *presumptions*, so dress'd out, are merely the Doctors own. We *presume* nothing at all either about their *care*, or *want of care*. We *presume* only.

It

REFLECTIONS

I. that *Christ wou'd have reprov'd the Jews for corrupting the word of God, if they had done so, by falsification, as he did for their corrupting it by their traditions.* And when we read Deut. 4. 9. and 6. 7. and 11. 19. and Ps. 78. 5. and compare what is said in them with what we read farther in Deut. 4. 2. and 12. 32. and Prov. 30. 6. we cannot but think we are sufficiently warranted so to *presume.* *We do indeed presume*

II. that the text was pure, and incorrupt, being preserv'd in it's purity by the providence of God. But what human means this good providence was pleas'd to use for producing this effect *we do not presume to say.* Nor do we presume to say either that there *were not or are not* some immaterial variations in their manuscripts: such as the Doctor justly determines cou'd not *deserve our Saviour's reprehension;* nor, let it be added, the reprehension of Christians now.

But does not my friend put the charge (upon us shall I say? or) upon himself with us, when he tells us 'that the corruptions in the Hebrew manuscripts not being in the weightier mat-
ters

'ters of the law might not be thought
 'proper objects of divine animadverfi-
 'on ;' and having thus drawn off the
 reader's attention from the force of the
 argument contain'd in the considerati-
 on, 'that our Lord wou'd have reprov'd
 'the Jews for corrupting the text by
 'falsification as well as for misinterpreta-
 'tion, had there been reason for it ;'
 tells us afterward 'that if our Saviour
 'had censur'd the Jews upon this oc-
 'casion' they wou'd have replied 'He
 'found fault with their bible, because
 'it was not for his purpose : —' 'tho'
 'he appeal'd to Moses, and the pro-
 'phets ; yet it was plain, he cou'd not
 'make out his pretensions, without al-
 'tering their scriptures ?'

The state of the question, you see, is
 quite alter'd. The reader is induc'd to
 acknowledge that any reprehension
 from our Saviour was unnecessary, on
 the supposition 'that there were no ma-
 'terial variations to be complain'd of ;'
 and then is call'd upon to reprobate the
 notion of such a reprehension as highly
 improper on a consideration which sup-
 poses 'there were the most material
 'corruptions.' For such must be any
 alterations of the text, the condemning
 which

which wou'd give the Jews any pretext to say "He found fault with their bible, &c. — as above.

I do not charge the Doctor with this as an *intentional* imposition on us. I have a better opinion of him, than to think him capable of any thing so disingenuous. I suppose him only *inadvertent*; and *inadvertent* he must be to a very great degree, when he wrote this, or he wou'd have recollected more than one instance of corruptions *very material* introduc'd into the text (if the Doctor and his friends are not much mistaken) before the time of our Saviour, which highly call'd for *reprehension*, and might have had it, without giving the Jews an opportunity of retorting in the manner above supposed.

The change of *ebal* for *gerizim* in Deut. 27. 4. with the omission of the five verses (18—22) in Exod. 20th. Chap. was a *corruption* most flagrantly enormous. And the animadverting on it with a proper severity wou'd, no doubt, have been very provoking to the people who were conscious to themselves, that they were guilty of it. But the most obstinate perverseness cou'd not pretend that the claim of Jesus,

sus, to be receiv'd as the Messiah, was at all affected by it.

The change of *bheresh* (the sun) into *bheres* (destruction) is another corruption, if the Bishop of London's judgment may be trusted to. For, after a carefull discussion of the point, he, by putting *sun* in his translation, condemns the other reading for a *corruption*. But this has no more reference to the character of the Messiah, than the other; and consequently could administer no more occasion to the reply suggested by Dr. KENNICOTT, then *that* would.

But they are both, if the charge of them is made good, most vile *corruptions*: and such insults on the majesty of the great author of the books so corrupted, that 'tis impossible to believe the zealous JESUS, who would not bear the prophanation of the *outer court of God's temple* by bringing beasts into it, to be sold for sacrifices, would have born with such abuses of his *word* as these. That no fears of provoking the Jews, or of incurring their resentment could deter him appears sufficiently from his whole behaviour to them, and,

and, as hath been observ'd. he cou'd not be here under any apprehension of giving them occasion to pretend he *found fault with their bible* only to serve his own particular views. It follows then that either the Hebrew text in these instances is *uncorrupted*, or it has been corrupted since the time of Christ. But the Jews have had no temptation to corrupt their scriptures in these texts since the coming of our Lord. All publick disputes between them and the Samaritans had subsided, when He made his appearance in the world. The animosities which were nourish'd in the bosoms of private members of those communities towards each other had no power to produce such an effect.

These scriptures then were not corrupted after Christ's coming; and our blessed Lord's appealing to them in the manner he did, proves they were not corrupted before.

But there is a manifest, and probably a *wilfull* gross corruption introduc'd into the Pentateuch by somebody; and, if the Jews were not guilty of it, the Samaritans were. Nor will all that Dr. KENNICOTT has said for them engage us to acquit them of it, 'till he has
given

given some better reason than he has given hitherto, why we shou'd suppose our Lord wou'd have let the corruption pass, if the Jews had been then guilty of it, without *reprehension*.

The suppos'd corruption of Isaiah 19. 18. is perhaps only a *suppos'd* one; the text rightly render'd saying nothing of any particular city; either of *the sun, the lion, or destruction*. It speaks perhaps of all the cities of Egypt; but, as the purport of the prophecy, in which we find it, requires, as cities of SALVATION rather than of DESTRUCTION.

It must be allow'd then that our Saviour's forbearing to reprehend the Jews for corrupting their scripture is a sufficient reason why we shou'd assure ourselves there were not any material *corruptions* to be found in it, when he liv'd among them; much less any such *corruptions* made by them *wilfully to pervert God's commandments*, and represent him as commanding the thing which is absolutely CONTRADICTIONARY to that which *he had indeed commanded*.

Indeed the considerations, which have

have been suggested, seem to be of weight enough to clear 'em of all suspicion that they have wilfully corrupted these holy writings at any time.

But what shall we say, 'if some plain 'prophecies of Christ, are obscured, or 'evaded by an alteration in the text, 'and if the text, so alter'd, is not easily made sense of? We can scarcely, says 'Dr. RANDOLPH P. 48, attribute this 'to any thing but wilful falsification.'

Something has been said in answer to this charge, and the instances he brings as proofs of it, already. See P. 119. More, and more satisfactory will undoubtedly be offer'd to the church every day. For many shall ¶ make *diligent enquiries*, and knowledge shall be increas'd. Dan. 12. 4.

Let it at present, with regard to the 'prophecies of Christ,' be observ'd farther, that these may be *expected* to appear

¶ Investigabunt. Diligenter & anxie ubivis disquirant, & prophetarum paginas percurrent, perlegent, vel perlustrabunt. POL. Synopf.

pear more corrupted than other parts of the bible; because the Jews, least understanding these, wou'd be most likely to divide and point them wrong. The consequence of which must be an obscurity thrown over them greater than wou'd be met with in those parts which, being better understood, were treated with better judgment. An instance may be seen a little above in P. 149 — where mention is made of Jerem. 31. 22. 'Tis to be hop'd then that Christians will not so rashly hereafter condemn these people of corrupting the word of God wilfully.

But 'tis farther ask'd whether, allowing that they have not been guilty of corrupting it wilfully, it may not yet be suppos'd that the text has contracted imperfections and corruptions in the course of so many years, in which such an infinite number of transcripts have been made of it? or, as 'tis express'd in the third question

III. Can any reason be assign'd why God shou'd grant a security from making blunders to Jewish any more than to Christian copyists?

It is hop'd that the candid reader will find these questions also sufficiently answer'd in what has been already said. If God has declar'd his 'word shall 'endure for ever,' who can be so weak as to doubt it? Let copyists make blunders; the effecting God's purposes does not depend on man's either care, or skill. 'Twou'd be safe then, 'twou'd be a sufficient defence of the cause to rest it here; and to expect, that Christians shou'd be satisfied with the considerations above urg'd in this view of the subject.

But we may go a step farther; and observe, that the argument is not fairly drawn, when, from the acknowledg'd carelessness and fallibility of Christian transcribers, we conclude, no better is to be expected from the men thro' whose hands the *Hebrew* scriptures have been brought down to us. For the circumstances, which have probably always attended the transcripts of these, were very different from any which, as far as we know, were ever observ'd in taking copies of the *Christian* scriptures.

A strict attention to twenty nice particulars is requir'd to render a copy of
the

the Jewish scripture fit for the use of the synagogue.

And tho' an attention to many of them may be consider'd as a matter of superstition rather than of religion, yet the knowing that a copy *which shou'd have in it one letter too much, or too little, — one letter nearer to, or at a greater distance from another, than it ought to be, — or a single letter illegible, or any way defac'd,* — wou'd be rejected, must certainly inspire a man with more care to avoid mistakes, than is to be expected in one under no such apprehensions. And the attention requir'd, even in those particulars, which we allow to be superstitious, must contribute much to impress 'em with a religious kind of awe, which cou'd not but add to the care with which they work'd. They cou'd not be nicely careful that *their skins were perfect, and duly order'd, their lines exactly rul'd, and their ink properly prepar'd,* without being struck with the reflection, how sacred must the writing be, to the making which such a scrupulous exactness in these seemingly unimportant circumstances was requir'd !

'Tis to be consider'd too that the making these transcripts was not intrusted
to

to every one who might offer to undertake the making them. A heathen, an apostate from the faith, who had given up the law into the hands of its enemies, rather than suffer persecution for it, a slave, a woman, or a child were not to be employ'd in it. The persons thus employ'd were such as were (or at least were thought to be) grave religious orthodox men, and such as the considerations above mention'd must have an effect on. Which effect cou'd not but be much enforc'd by the strict charge given them to watch their intention, and to be particularly careful it exerted itself with the most devout reverence, whenever they wrote any of the names of God. When they were writing these, they were not to suffer any thing to distract or divert their attention. Shou'd even the king salute them, they were to take no notice of him but continue their work, 'till they had finish'd the word they were writing, and wrote one or two more, and then return the salutation.

And now methinks I hear the reader crying out, without a prompter, 'here is indeed a difference! Could we suppose the providence of God has not been

' been pleas'd to interfere in the affair,
' we have yet reason to presume that
' these scriptures must have been
' brought down to us more pure and
' genuine, than the writings of other
' nations, which have not been attend-
' ed to with like care.'

'Twas hinted above, that the very great care given account of, might be perhaps taken only with regard to such copies of the scripture as were intended for the use of the synagogue. But if this was the case, it but little affects our argument. For if the copies us'd in the synagogues were preserv'd genuine, the copies for private use won'd from time to time be corrected by them. And that this correction may be the more certainly made, 'twas commanded "that every copy which thou'd remain thirty days uncorrected, thou'd be destroy'd."*

Be

* The particulars, which are mention'd above, together with the rest of the twenty particulars, to which the Hebrew copyist was requir'd to pay a strict attention, and many other very curious particulars relating to this subject, may be seen by the learned reader in De Voisin's Observations on the Proem. of Raym. Marini's Pugio Fidei. P. } 85 — Edit. Paris.
104 — — — Carpzov. Lips.

Be every thing then, which is implied in the third of the queries, granted. Be it acknowledg'd that Jews are as capable of making mistakes as Christians. Yet 'tis not to be allow'd that they have actually committed the same faults, because they have always work'd under such regulations as must have secur'd them from committing them. And this one wou'd think the gentlemen, who ask the question, cannot but know. And if they do, are they not justly chargeable with an attempt to impose on the unsuspecting reader's simplicity? 'Tis demanded

IV Do we not find in the manuscripts of the Jewish scriptures additions, omissions, and mistakes like those found in the manuscripts of other writings? That there are various readings in the Jewish manuscripts appears from the immense collection made by Dr. KENNICOTT. But what are they, and what good purpose can they be made to serve?

I. Hear Dr. RANDOLPH. 'If we look into these various readings,' says he, 'we shall find the far greatest part of them to be very trifling. Some the Doctor (KENNICOTT) judges to be of

‘ of consequence, and so they really
 ‘ are: but to whom? chiefly, *if not on-
 ‘ ly,* to the learned.’ — *Randolph’s*
 Proph. P. 52.

II. Hear Mr. GREEN. ‘ In the few
 ‘ places I have consulted them, (Dr.
 ‘ KENNICOTT’s various readings,) I
 ‘ must own they have not afforded me
 ‘ the satisfaction I expected from them.’
 He expected, it seems, ‘ *clauses and pe-
 ‘ riods*’ to be thrown out to him; this
 to be taken in, that to be kick’d out,
 and all to be bandied about (if he pleas’d
 to call ‘em ‘ *transpositions*’) from one
 place to another, as shou’d suit that part
 of the critical humour which wou’d
 happen to predominate in him, when
 they shou’d come under his considerati-
 on. — See Preface to *Green’s Poet.*
 Parts of the O. T. p. 11.

III. Examine what advantage the
 Bishop of London has made by ‘em.
 ‘ It appears, says Mr. GREEN, from
 ‘ what this learned Prelate has done,
 ‘ that more texts have been retriev’d by
 ‘ happy conjectures and antient versi-
 ‘ ons, than by the manuscripts.’ *Con-
 ‘ jectures* have been already consider’d.
 And if we are to receive no more assist-

ance from manuscripts than the HARPIEST conjectures have given us, we might have been as well without them.

That *antient versions* have been of use is well known. Bishop PEARSON gives several instances of it with respect to the LXX in his *Præfat. Parænet.*; and we have seen another above in P. 150, and the attentive reader will find Ps. 40. 7. another. And with respect to the Chaldee we have an eminent instance of it in Ps. 58. 10.

But *conjectures* are such baneful things as to poison the most wholesome fountains, if admitted into them. Thus, as was observ'd, the LXX lead us to the true reading of Ps. 40. 7. But any of the *conjectures*, form'd from it, wou'd, if admitted, throw the true reading quite out of our sight, and render it absolutely irrecoverable.

The Bishop himself, speaking of the various readings, hopes 'the reader, whose expectations do not exceed the bounds of reason, and moderation, will be satisfied with the assistance and benefit, which he will find they have afforded him.' — *Prel. Diss. P. 70.*

He

He tells us he has examin'd them
 'with some attention.' And from the
 account he gives of them in his notes,
 the reader will be satisfied, that he has
 done it (as every thing his Lordship
 pleases to do must be done) with *proper*
and great attention. And after all he
 speaks of them with reserve, and tells
 us it must be left to time and experi-
 'ence to establish their real and full va-
 'lue. His Lordship then can find but
 little, if any thing, of consequence in
 them. And I am so sanguinely opinio-
 nated of my favourite critick as to be-
 lieve, that what he cannot do, in things
 of this nature, no one else will ever be
 able to do.

— *Sic Pergama dextra*

Defendi possent, etiam hac defensa

Insuffient would be admitted, though not
 as a defence, but as a confession of our
 weakness.

These various readings then are but
 trifling. Such perhaps as will justify
 a supposition, that the Hebrew manu-
 scripts are not so carelessly written, as
 other manuscripts in general are.

It may be observed too, that probably
 few, or none of the manuscripts collated
 for the Doctor are such as were written
 to be us'd in their synagogues; and
 consequently

consequently any conclusion drawn from their incorrectnesses wou'd not be justly applicable to the question we are now debating. The manuscripts made for common use may have inaccuracies not to be found in those which were provided for the use of their religious assemblies.

We may therefore with great reason subscribe to Dr. RANDOLPH's conclusion P. 52. 'I cannot but look on it as a singular proof of the truth of our religion, that the scriptures have suffered so little by the injuries of time.' And this the Doctor finds reason to say even while he supposes that *corruptions* have somehow or another crept into the text. If then it shall appear, as I trust on proper consideration it will appear, that *corruptions* have not crept into the text, we shall have abundant reason to bless God for his goodness and mercy shewn to his sinful creatures, not only in sending to them the light of his word, in the revelation made to former generations, but also in vouchsafing to preserve it pure, and uncorrupted for our use, on whom the ends of the world are come.

It cannot be deem'd troubling the reader

reader with a thing foreign to the subject, if I call him to the consideration of the very different fate of the Greek text.

When the fulness of time was come in which the providence of God saw it good to open to the Heathen world a view of that revelation of himself, which he had hitherto made to the Jewish nation only, he was pleas'd to cause a translation to be made of the book of the Jewish law into Greek. This was about 280 years before Christ. After which, the Jews growing more and more numerous in countries where the Greek was the common language, and where Greeks were the governor, the other books of the Old Testament were translated into the same language. Little doubt is to be made, but that copies of these translations were laid up in the library, which about that time was form'd at *Alexandria*; and that the Jews, who read these translations in their synagogues, wou'd, on any occasion of question concerning the genuineness of their copies, have recourse to those which were kept in this library. And this wou'd preserve their copies genuine 'till the year before Christ 48, when

when the library, in which these translations were deposited, was burnt.

Here the attachment which the Jews, since the Babylonian captivity, have always shewn to their law in external matters shou'd be remember'd. That part of the nation, in whose synagogues this Greek translation was receiv'd as authentic scripture, wou'd not fail of preserving it with a nice and scrupulous attention and care: at least while they were free from all temptation to wish it different from what they had it. And they must have continued free from all such temptation, 'till they found themselves too hardly press'd in their disputes with the Christians; which they cou'd not be for the first century after the burning of the library.

The ancients differ in the account they give of the library in which these books were kept, TERTULLIAN and CHRYSOSTOM tell us it was the library of *Serapeum*; but EPIPHANIUS asserts it was that of the *Bruchium*, which was burnt in Cæsar's war with the Alexandrians. And 'tis reasonable to believe EPIPHANIUS's account the true one, because the copies of these books cou'd never have been so corrupted, as we know they were in the course of two or three centuries, if the genuine transcripts of these books had been in the library, which, escaping the fire, remain'd for many ages after.

See *Prædix* Conn. Part 2d. Book 1st. Year 284. And see above P. 80.

or before the year after Christ 50. By that time indeed they might be brought to wish their scriptures could be made to speak otherwise than they had hitherto spoken, being every day put to shame and confusion by the Christians, who prov'd from these scriptures, 'that Jesus was Christ.' Acts 18. 28.

But by this time they were lodg'd in the hands of Christians, and by them, as well as by the Jews taken into every part of the Roman empire.

From this time the Christians may be consider'd as the keepers of them. And it may be expected that whatever inclinations the Jews might have, or whatever endeavours they may exert to corrupt these writings, they cou'd not do it.

Indeed 'tis hardly conceiveable they shou'd form any such design. Their people and these writings with them were widely dispers'd. How cou'd they hope to convey intelligence of what they wish'd to have done to them all? How cou'd they hope to find 'em all base enough to concur in so wicked an attempt? And if any of them were not,

not, the proposal may provoke 'em to expose the vile intention, and perhaps drive 'em from Judaism to Christianity.

They might indeed procure other translations to be made; and by encouraging the use of these, bring the old one into disesteem, and neglect. And this they did, *see note p. 79.* But still the old one may be expected to have continued the same, even amongst *them*, as it was so well known, and so widely dispers'd among them. Or, whatever might be it's fortune among the Jews, it may be expected that the Christians wou'd have taken a proper care of it.

Their master had recommended these scriptures as the repositories of eternal life, and sure guides to faith in him.† Their great apostle had pronounc'd it the greatest privilege of God's people to be entrusted with the keeping them.¶ 'Twas counted among them a *noble* thing to study them; and their eloquent men made the most glorious use of

† John 5. 39.

¶ Rom. 3. 2.

of them.* They were taught, that these scriptures were written for their instruction: as a ground of the patience, and comfort, on which the hope, which was to support 'em in their Christian warfare, must be built.† — That they were able to make them wise unto salvation, being given by inspiration from God, that the man of God may be perfect, thoroughly furnish'd unto all good works.||

Now can it be thought that men so taught, and earnest in the belief of all this, as the Christians of that age certainly were, men who wou'd rather die than deliver up these books into the hands of any who were likely to treat them with irreverence, — can it be thought that men of such a persuasion, and such a disposition wou'd not keep them, and watch over 'em with all the diligence that human prudence cou'd inspire, or human care exert?

Let

* Acts 17. 11, and 18. 24.

† Rom. 15. 4.

|| 2 Tim. 3. 15—17. See also Ps. 102. 18. and Isai. 30. 8.

Let the Jews then take counsel together; let 'em imagine vain things. Their machinations wou'd have no other effect than to make the Christians guard their precious oracles of life, and salvation with the greater circumspection.

The thing to have been expected then was, that these books shou'd have been preserv'd more pure, more uncorrupted than any other ever were: especially from the time they came into the hands of the Christians, and as long as Christians were what they profess'd to be: while they were converts of conscience, strangers to worldly interests, pilgrims in a foreign country travelling to their own, thro' complicated scenes of difficulty and distress. In which pilgrimage they were to draw their chief guidance, and direction, 2 Pet. 1. 19. their best comfort and support from these books.

Was it to be made a problematical question propos'd to any one, who knew not it had ever been decided by experience, whether *such* people, in *such* circumstances, cou'd suffer *such* books to be corrupted, and the genuine reading of them to be lost, or even render'd doubtful, —

doubtful, — he wou'd no doubt determine that 'twas impossible. He wou'd pronounce ' that such men wou'd immediately discover, and with the ' greatest and most earnest assiduity, and ' zeal, correct any reading offer'd to ' them different from that they had received ; ' That their ORACLES must ' have been preserv'd by 'em in a purity ' not to be found, or expected with regard to other writings.'

But in fact we find these books more corrupted, than any other have been ever known to be, within the space of little more than 200 years, (vid. note p. 79.) and while *Christianity* flourish'd in its best perfection. While the continued persecutions, with which the church was harass'd, kept it from growing slack, or indifferent in any thing which concern'd the faith.

Now to what cause can this so singular an effect be ascrib'd ? nothing observable in the common course of human life can account for it. God's will to have it so, is the only adequate cause assignable. His power and providence only cou'd counteract and over rule the care with which the Christians, in the circumstances

circumstances consider'd, must have kept their scriptures.

Can we here, reader? ought we to forbear thinking, for what reasons it might please the divine wisdom to do this? as it were to *confound* the word *which he had given* to his people for their direction, and support? and this at a time when they may be thought most to want it? For certainly God's word is never more *necessary*, as it is never more *welcome* to his servants, than in times of distress and persecution. God wou'd not have done this, but for some wise and weighty reason. And what wise and weighty reason can be assign'd for it, but that it was his purpose to bring this copy of his word into disesteem, and disuse, when the church of Christ shou'd be in circumstances of acquainting itself with that more faithful draught of it, the Hebrew Code?

'Till that cou'd be done the LXX was provided for its use. The precepts for the direction of men's moral conduct; the faith they were requir'd to profess, and the promises of life and salvation by which they were to be supported, were continued still plain enough in any of their copies. Or, if
the

the corruptions introduc'd into these wou'd be attended with any disadvantages to the church in it's use of them, God's grace no doubt wou'd supply these defects, by more abundant communications of his spirit, to those who wou'd otherwise have suffer'd by those corruptions.

But the chief articles, in which the LXX is deficient, regards the glorious exaltation of the Christian church in the latter days, when it shall reign triumphant over every enemy, temporal as well as spiritual, and enjoy the favour and happiness of it's blessed Lord's personal conversation in it. And in these points the church wou'd have continued unenlighten'd, had the LXX been preserv'd in it's greatest purity.

It does not appear that the Jewish church were ever well acquainted with the purport of these prophecies. The prophets themselves, says St. Peter, "who prophesied of the grace *which* " *shou'd* come unto you, have enquir'd, " and search'd diligently, — searching " what, and what manner of time the " spirit of Christ, which was in them, " did signify, when it testified before- " hand the sufferings of Christ, and the " glory

“glory that thou’st follow. Unto whom
 “it was reveal’d, that not unto them-
 “selves, but unto us they did minister
 “the things, which are now reported
 “unto you by them which have
 “preach’d the gospel unto you.” 1
 Pet. 1. 10—12. See Dan. 12. 8. &c.

’Tis not then an improbable supposition that the prophets themselves were not favour’d with an explicate knowledge of the full extent of the predictions they deliver’d, ’Tis still more likely that this full meaning of them was hid from the Jews in the times which follow’d the prophets. And consequently any translation, which thou’st be made of them in those times of ignorance, must be inadequate, and obscure.

However, obscure and inadequate as a translation then made must have been, it may contain information enough to direct men, to whom nothing more was necessary, than a general knowledge, that God in his good time wou’d favour his church and servants with the most gracious dispensations of light, and happiness. This, with the pleasure, and comfort they wou’d enjoy in the practice of Christian holiness, and the
 consolations

consolations administer'd to them by the Divine Comforter of all who live godly in Christ Jesus, wou'd effectually support the faith of God's servants in the infancy and nonage of his church.

Be it consider'd too, that the prophecies of the latter days, if express'd so as to be clearly, and fully understood, might have been attended with consequences very unfavourable to many of their readers. While the church continued in circumstances so unpromising of the events foretold in these prophecies, as it has hitherto subsisted in, the faith of weak Christians wou'd have been stagger'd; and the infidelity of such as wou'd be too much pleas'd with the present world to be concern'd for any other wou'd be harden'd. They wou'd be enquiring "where is the promise of his coming?" 2 Pet. 3. 4. They would be ever and anon exercising the faith, and patience of the saints by tortures and cruel mockings, like those with which they insulted the blessed Jesus himself, Matth. 27. 43. "He trusted in God, let him deliver him now, if he will have him." Or, as the brutal behaviour of such men is set forth by the author of the *book of wisdom*

—mooas ois to B H ill mair and
marmidly

wisdom, they wou'd make it part of their entertainment, at their lewd revellings, to use the righteous despitefully, and upbraid him with his *expectations*. (See above, p. 100.) He pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true, and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness, and torture, that we may know his meekness, and prove his patience. *Wisd.* 2. 16 — 19.

Such might have been the consequences of God's permitting the prophecies to speak too plainly of the prosperity he reserv'd for his church, while he shou'd permit it to continue in it's present state of depression and suffering. The worldling wou'd have been harden'd in his determination to reject the gospel, and the Christians wou'd have been persecuted by him with an ill treatment more aggravated, and more frequently exercised.

But when the time of the accomplishment

plishment of the prophecies shall be drawing near, — when God's intended dispensations in favour of his church shall begin to unfold themselves, the full and clear understanding the prophecies will be attended with effects different, and salutary. The Christian's faith will be confirm'd, and his hopes begin to assume the solidity, and comfortable nature of enjoyment. And the infidel will find the foundations of his unbelief shaken to the bottom, when he sees events so fully, so precisely and punctually answerable to predictions deliver'd so many ages before, and in circumstances so little favourable to expectations of seeing them fulfill'd.

Now what means can be pointed out so proper for producing these effects, as those which appear to have been made use of by the providence of God? viz. the contriving that during the suffering state of his church, the prophecies shou'd be read only in imperfect translations? such as shou'd suffer the true meaning, and full import of them to be seen but as thro' a glass very darkly? 1 Cor. 13. 12. So they wou'd be understood but imperfectly, while the knowing them but imperfectly wou'd

best

best serve the edification of mankind; and when the time shou'd come, in which a perfect understanding of 'em wou'd be more useful, 'twou'd be only stripping them of the disguise thrown over them by the translators, and they wou'd astonish, convince, convert, and confirm the world by the punctuality, and precision of their predictions.

When I speak of the word of God as having been read only in translations, the reader will understand me as considering the Hebrew text, divided, and pointed by the Masorites, as a mere translation: and Bishop Lowth (Prel. Diss. p. 54, 55) shews us very satisfactorily that it cannot be consider'd properly in any other view. 'Tis to be wish'd his Lordship had told us when 'twas made. But he has not; nor do I know that any one else has given a satisfactory account of it. It appears that the Jews, at the time it was made, whenever that was, had lost much of the true reading, and understanding their bible.

They seem indeed to have lost much of the true reading and understanding it so early as the translation of the Pentateuch by LXX. Be pleas'd reader, to consider

consider the following translation. of
Deut. 33: 2-5.

Ver. 2. The Lord came from Si-
nai, and rose up from Seir unto them;
he shone forth from Mount Paran, and
thou, O most holy one, didst descend
to them from his right hand. Ps.
110. 1.

3. The people also took Hobab in-
to their bosom: all his saints are ac-
cepted by thee: they have join'd
themselves to thy company: he will
submit to thy commandments:

4. Even to the law given us by
Moses, the inheritance of the congru-
gation of Jacob.

5. And he shall be a chief man in
Jesurun, when the heads of the peo-
ple are gather'd together with the
tribes of Israel.

Here, if this is a just translation, we
see

I. That either we have not a true
copy of LXX, (see p. 80) or that these
translators understood little of the text
they were translating.

II. That

II. That they made no scruple of altering an expression which was not to their own, or (as they may apprehend wou'd not be to) their reader's liking, for another which pleas'd 'em better. Thus for *to them* they write *to us*. They probably like some moderns (vid. Houbigant) thought *to them* abrupt; and abrupt it is, but not obscure; or imperfect for want of the *antecedent*.

'Tis the noble sally of an enraptur'd soul, warm'd and transported with the view of a subject too interesting, and important for him to speak of with the calm expressions of common language. His ideas however are too lively, and distinct to be deliver'd with confusion, and obscurity. He is clear, tho' not grammatical: and tho' the *antecedent* is neglected, the *demonstrative* cannot be mistaken. Psalm 87. 1. and Numb. 24. 17. give us examples of the like affecting and sublime *exordium*; and Glassius Lib. 3. Tract. 2. Can. 11. points out several instances in Prosaic writings, where no *antecedent* has been mention'd, and yet the *demonstrative* appears very clearly from the context. See Math. 17. 18. Apoc. 20. 4.

The LXX have taken the same liberty

ry with Gen. 49. 10. not knowing what to make of *shello* they seem to have read it *shello to him*, and accordingly render'd it, as some copies tell us, (the treasure) *which is reserv'd or laid up for him* (Judah;) or, as other copies read, *for whom* (Messiah) it (the kingdom) is reserv'd. Mons. Houbigant tells us, this is rather *thorsing* (tergiversatio) than translating; and pronounces that it cannot be justly said LXX read *shello* with a *vau*. Let it be granted they did not; what follows, but that they read *shello* with a *he* instead of a *vau*? (For he himself tells us their translation shews they read something which signifies *quod ei*.) And then we have their authority to oppose to his impertinencies on this point in his Prolegomena: See Cap. 1. Art. 2.

But when he tells us the seventy translated—that *which is laid up for him*—he is contradicted by *Justin Martyr*, who asserts that this translation is that of the apostate *Aquila*;* and that LXX translated *for whom it* (the kingdom) is reserv'd. And then what is the difference between the translation

* See the extracts from *Justin* in Kennicott's 2d. Dissertation, p. 365.

of LXX, and that of the other Polyglots (which Mr. Houbigant tells us is, until he shall come *whose it is*) or of the Chaldees, who says—*whose is the kingdom?* This latter, who Mr. Houbigant tells us (well understood the matter, indeed expresses the nominative case, which the others leave to be supplied by the reader.

When Mons. Houbigant goes on considering these things the sensible reader must see, that the ancient interpreters shew a faultiness in the text, in which they could find no clear meaning, and that the moderns deserve blame for making no better use of the Samaritan text, which they had in their hands,—wouldst thou not suppose, reader, that he is the only man, or at least the first who had render'd the word read *shilo pacem faciens*?

And yet whoever looks into POOLE will find this account of the word one among the many which had been given

His animadversis, videt cordatus lector veteres interpretes suum contextum, ex quo nihil liquidum promere possent, quodam modo incusare; & culpandos esse recentiores, qui Samaritanam scriptionem, quam non ignorarent, perlexerint.

of it, not only before HOUBIGANT wrote, but even before the Samaritan copy was known in Europe.

Possibly after all *pacem faciens* may not give us the true import of *Shiloh* in the prophecy. Had the blessed Saviour of mankind been spoken of *here*, as a *peace-maker*, he wou'd not have told his church he 'came not to send peace among them but a sword' Matth. 10. 34. and Lu. 12. 51. He was certainly THE PRINCE OF PEACE; but he did not appear in that character, when he came as the son of Mary, to put an end to the Jewish Polity instituted by Moses. At this time his coming gave the nation an opportunity of filling up the measure of their iniquities by killing him, and persecuting his disciples; and in consequence deliver'd 'em over to the sword of God's vengeance, which their enemies employ'd against them with great execution. He wou'd not then have been prophesied of, as the *Minister of Peace*, to the land at this time.

When then does the prophecy say? Are any of the other accounts of it, which have been offer'd, more satisfactory? or is any thing yet further to be

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be said of it, which may be more satisfactory? I hope there is.

When the blessed Redeemer of the world had completed the end for which he was sent into it, he said *IT IS FINISHED*. He uses the same term, in speaking of the labour of love, in which he was engaged, more than once in the course of his ministry. 'My meat, says he, is to do the will of him that sent me, and to *finish his work*.* 'The works which my father hath given me to *finish*—† And in the affectionate prayer for his church offer'd up to the father on the eve of his passion, he says, 'I have *finish'd* the work thou gavest me to do.'§

He uses also the same term speaking of himself in a passive view. 'On the third day I shall be *perfected*,† or *finish'd*, or completed;' and in the same

* John 4. 34.

† John 5. 36.

§ John 17. 4.

‡ Luke 13. 32.

same sense 'tis us'd of him by the apostle to the Hebrews — 'the son, who
'is consecrated, or, as in the margin,
'perfected for evermore.' ¶

In the character of *finisher* or *perfecter* we find him spoken of again in this epistle to the Hebrews: where the apostle after he had declar'd, that the law can never by the sacrifices which it commanded to be offer'd "make the
"comers thereunto perfect" || teaches us that Christ 'by one offering hath
'perfected for ever them that are sanctified.*

There is a text Matth. 10. 23. in which this verb (for *teleoo*, and *teleioo* may justly be consider'd as one verb being promiscuously us'd in the same sense) occurs attended with much obscurity. For what can our Lord mean when he tells his apostles, 'ye shall not
'have *finish'd*, or *perfected*, or *completed* the

¶ Heb. 7. 28.

|| Heb. 10. 1.

* Heb. 10. 14.

'the cities of Israel, 'till —'? As no attempt is to be now made to explain this text, it wou'd not have been mention'd here, did it not seem to have a reference to Ps. 87. 2. where the Lord is spoken of, as having *perfected* (metel) the dwellings of Jacob, an expression quite parallel to that of '*perfecting* the cities of Israel.'

You see how much the notion of *finishing* and *perfecting* enters into the character of the *Messiah*. And when you hear him in his agony, at the conclusion of his last labour for our salvation, so solemnly declare, **IT IS FINISHED**, can any thing be more natural than to expect we shou'd find him describ'd in the prophecies concerning him under this character of a **PERFECTER**, or **FINISHER**? Why then do not we read the text in question — until the **FINISHER** or **PERFECTER**† shall come?

"The sceptre shall not depart from Judah, nor a law-giver from amongst his company, till *He who shall perfect* shall

† Heb. *He who shall perfect*. *Theyallch. fur. Kiph.*
from *Galat.*

“ shall come — :” Or, as the word *shiloh* is grown familiar to the pious reader, it may be still retain'd in the translation; and ‘ *he who shall perfect, or finish*’ be printed in the margin as an explanation.

Here I find myself again embroil'd with Mr. HOUBIGANT; who with his wonted assurance cries out, *WE REJECT raglaiv* (render'd in our bible *his feet*) and take into the text *daglaiv* (his standards; and, after something very disgusting§ (*putidum*, a term us'd by himself of a criticism he does not like in the latter part of this note) about the proper signification of *regel*, determines it cannot be any thing which signifies a descendant from Judah, because Saul and other governors of the people were not of the

§ Hodierni codicis nimii laudatores attendant *Aspiciam regel de posteris* usurpari, neque vero honeste dici de *dirilibus*. Nam *regel* honestum vocabulum si quando est, canaliculos habet ejiciendæ urinæ, vel stercoreis, minime gentium generandæ prolis, ubi de viro, non de fœmina sermo est. In the latter part of the note we read, *Aliunt recentiores esse shiloh filium, quasi ex shalvah secundina*. Sed id durum, putidumque, et Judæorum officinæ relinquendum. — Tell me reader, what there is in the latter part of this quotation, to which the terms *durum, putidum, & relinquendum* are more applicable than they are to what we read in the former part of it.

the tribe of Judah. But *standards*, says he, is a word, which suits extremely well with law-givers, who may or may not be descended from Judah, but ought to have a standard under which the men of their clan may range themselves.

Now who will tell us, what has so far reconcil'd Mr. HOUBIGANT to *enallages*, as to induce him to admit one here? The word *degel* is a noun singular, and no tribe had more than one standard; nay it seems by Numb. 2. 3, 10, 18, and 25th verses that there was but one standard to three tribes. Why will he then allow Moses to speak, in the plural, of standards belonging to the single tribe of Judah? And how happens it that the Samaritan text (§ in which none of these monsters of Ellipses and Enallages, or Solecisms of any kind are to be found) condescended to admit him speaking here by an *Enallage* so improper, and so needless?

Let another answer for the Samaritans. I, will guess for Mr. HOUBIGANT

§ A quo exulant miracula illa Ellipseon, & Enallagon, aut h quod aliud genus est Solecismorum. HOUB. ubi sup.

GANT that he found the *singular* number wou'd ill suit his present occasion. From *between* his standard wou'd read but poorly. He let it pass in the *plural*, therefore from *between* his standards, || (*de inter vexilla ejus*, as he translates it) tho' it reads but little better. For we speak of men as rang'd *under banners*; or *standards*, not *between*, or *amongst* them.

But if, in defiance of Mr. Houbigant's critical authority, we will still keep *raglaid* in the text, what shall we say to his objections? For he makes strange protests against any thing which can be made of *from between his feet*. The reader will see by the translation I have given above, that I have nothing to do with these objections; and therefore I shall leave 'em to those who think 'em worth their attention.

That
 ¶ Mons. Houbigant often points out to his reader, with an air of insult, the baldness of Montanus's language. And yet it was not possible for the man not to expose himself to such a censure, who undertook to translate the text *word for word*, and *even letter for letter*, according as 'tis pointed. Equal judges will therefore acquit him of any fault in this matter. But how shall we acquit the critic himself, when he follows this bald writer in the baldness of his expressions? *De inter pedes ejus* is very well on MONTANUS's plan; but *de inter vexilla ejus* is not so admissible in Houbigant: especially as to the barbarism of language he has added an absurdity of idea. For, as is observ'd above, men are not rang'd *between* or *amongst*, but *under* standards.

That *ragli*, from which *ragliv* (as I beg leave to read the word pointed in this and some other texts *raglaiv*) is form'd, signifies a *company* or *body* of men, will hardly be doubted by the reader, who considers Exod. 12. 37. — 'about 600,000, a *company* of men besides children.' Numb. 11. 21. '600,000 (are) the *company* amongst whom —.' 1 Sam. 25. 27. — 'the young men that march in the *company* of my Lord.' Exod. 11. 8. — 'all the people that are in *thy company*.' Deut. 2. 28. 'I will pass thro' *with my company*.' Here *beragli* signifies the whole *company* of men, and cattle: but in Numb. 20. 19. it seems to be spoken only of the *company* of cattle, which was with the people. Judg. 8. 5. and 1 Kings 20. 10. — which are in my *company*. See 1 Sam. 25. 27. in the 42d verse of which chapter, 'tis spoken of an *attendance* of women. Indeed it seems to signify any number, or *corps* of people; from five, as in the last cited text, to as many thousands as we may have occasion to speak of. See too 2 Kings 3. 9. and Deut. 11. 6. More instances may be given; but these, 'tis hop'd, are enough to satisfy the reader, that *ragli* signifies a *company* of men, and that therefore we need not give ourselves any concern about Mr. HOUBI-

GANT'S

BANT'S *putid* impertinencies with regard to the word he *rejects* for *daglaiv*.

'Tis hoped too that these observations will remove the difficulties encumbring Deut. 33. 3. as far as they arise from the word in it which our bible translates *thy feet*: it, as well as that we have been speaking of in Gen. 49. 10. being to be render'd *company*. But it must not be dissembled that there is here a various reading, a *yod* being wanted in the former to render it entirely similar to the latter. And we have been repeatedly told lately, 'tis a very heinous thing either to neglect a *yod*, or to make too free with it.

Now what consequence can be drawn from it, if we allow the variation here to have arisen from some inaccuracy in the scribe? wou'd it be reasonable to conclude from it, that there have been like mistakes made in greater matters, that the text is *greatly* and *materially corrupted*? Surely the man who can permit himself to draw this conclusion must have been very inadvertent to those scriptures, which, as hath been observed, assure us that God's providence wou'd be careful of this matter; or
must

must have very little reverence, and regard for 'em. Be pleas'd reader to turn back to p. 101. see also p. 152. &c.

But it is not at all clear that Deut. 33. 3. had originally the *yod* in it. For *regel* seems to be us'd for a *company* or *corps* of men as well as *ragli*; and then the mistake will be only in the Masorites pointing the word *ragléca* instead of *ragléca*. When we read Is. 41. 3. 'Who call'd the righteous man to his foot,' do we not think the expression harsh, and uncouth? The word in the original is *leraglo*, and let it be translated 'who called the righteous man to his company or army, i. e. to command his forces, and the expression will be natural and satisfactory. 1 Sam. 23. 22. Saul says to the Ziphites of David, 'know and see *where his haunt is*,' in the margin where *his foot* shall be; Heb. *tibeh raglo*, where his *company* or *men* haunt. In Gen. 33. 14. Jacob desires Esau 'to march on before him, and he wou'd follow softly according as the cattle that goeth before me, and the children be able to endure.' In the margin it is 'according to the foot of — and according to the foot of the children. It shou'd perhaps be render'd, 'I will follow softly with the company of the cattle, —

'cattle, — and with the *company* of the 'children.' *Ragli* then and *regel* indifferently signify a *body*, or *company* of *men*, or *things*; and the former may have been used in Gen. 49. 10. and the latter in Deut. 33. 3.

Dr. KENNICOTT's Collations shew us that several manuscripts have the *yod* in this text of Deut. But what can this prove more, than that the Doctor's manuscripts are of the worst sort? For the pointing shews us that the *Masorites* wou'd have the word read as *plural*. Certainly then they wou'd have writ it as *plural*, if their copies wou'd have suffer'd them. From whence it follows that the manuscripts, which have it must be such as were not properly corrected, and therefore can deserve but little of our regard. Dr. KENNICOTT indeed denies this consequence. His arguments shall be consider'd when they come in our way again a little lower. I wou'd now spend another line or two in compliment to Mr. HOUBIGANT.

'Tis fit the reader shou'd know that Gen. 49. 10. is not the only text in which he and the *Samaritan* scribe (*congenial souls*!) quarrel with *rest*, and turn

turn it out of the text to admit *daletb*. In Numb. 16. 15. Moses, appealing to God against the rebellious Israelites, says, 'I have not taken one *afs* from them.' The Heb. word is *bhamur*, on which H. says, 'So indeed the present text, and a great part of the antients. But we much prefer the reading of the Samaritan text *bhamud*, something *desireable* or *precious*; as the Greek interpreters also have it in their *epithumeema*.' *Here perhaps another reader will think it serves the speaker's purpose much better to plead, that he had not taken the most *trifling* thing from 'em, than 'twou'd have done to urge that he had not taken any thing *precious*, or *desireable* from them. Had this been his plea, it might have been thought he had committed less violence, tho' he had forborn great ones. Samuel seems to have thought in this manner, when, in his expostulation with the people, he, after he had ask'd them, 'whose *ox* have I taken?' goes on to ask further, 'or whose *afs* have I taken?'

But

* Ita, cum hoc codice magna pars veterum. Nos longe anteferimus scripturam *bhamud*, *desiderabile*, vel *pretiosum*, quam Sam. codex habet, quamque exhibent Græci interpretes in verbo Græco *epithumeema*.

But our critick's great and accurate knowledge of the Hebrew language furnishes him with an argument in favour of his correction, which must silence every thing which can be said from reason, or the authority of Samuel against it. For, says he, 'it never can be allow'd us to read *bhamur* (as,) because the verb *nasati* (I have taken) cannot be join'd with it. *Nasa* is us'd of taking those things only, which can be born or carried away; such as silver, gold, timber, &c. but not of taking beasts which are led away.' ¶

We must suppose therefore that when the king of Babylon 'spoil'd the men of the East, and took away — their flocks, and — their camels' Jerem. 49. 29. and when he took the multitude, and spoil of Egypt, Ezek. 29. 19. he carried them away on his back. For 'tis the verb *nasa* by which the prophets express his taking them away.

Balaam's prophecy in Numb. 24. 17.

gives

¶ Scriptura *bhamur asinum* propterea abjicienda, quia reculat verbum *nasati* nominis *bhamur* societatem. Nam *nasa*, tollere, vel accipere, usurpatur in rebus iis, quæ tolli aut avehi possunt, ut argentum, aurum, ligna &c. non autem in jumento, quod loco ducitur.

gives us another instance of our critick's overfondness for the letter *d*. we have there 'shall smite the corners of Moab, 'and destroy all the children of Seth.' The Hebrew word for *destroy* is *karkar*. But he will have it rejected for *kodkod*; because Jeremiah (ch. 48. 44.) uses *kodkod* in a prophecy concerning *Moab*, where the verb *karkar* cou'd not be us'd, and in which every other circumstance is different from the circumstances mention'd in this prophecy of Balaam. viz.

Balaam.	Jeremiah.
There shall come a <i>star</i> out of Jacob	A <i>fire</i> shall come forth out of Hesh- ben
A sceptre shall rise out of Israel	A <i>flame</i> from the midst of <i>Sihon</i>
Smite the corners of Moab	Devour the corner of Moab
Destroy <i>all</i> the children of <i>Seth</i>	And the <i>crown</i> of the head of the tu- multuous ones.

Can any thing be more impertinent, than to correct one of these prophecies by the other? But perhaps the critick gives us some satisfactory reason on other principles why *karkar* shou'd be thought improper. No; he does not pretend

pretend that he has any to offer. Indeed the word is sufficiently justified by the use of it in Isaiah 22. 5. which will afford us another instance of our critick's sagacity, and sufficiency.

Here the vulgate has——‘it is a day
‘of slaughter, and conculcation, and
‘weepings to our Lord, the God of
‘hosts, in the vale of visitation, search-
‘ing the wall, and magnifical upon
‘the mountain,’ *Doway translation*. On which the critick tells us, ‘the
‘vulgate has *searching* the wall. But
‘if you ask who *searches*, you will not
‘find it in the text. The antecedent
‘is *day*; but you will not say *the day*
‘*searches the wall*. Interpreters there-
‘fore supply what they please.’ He
too corrects as he pleases; i. e. after his
usual manner, arbitrarily, and absurdly.
But he’s in such haste to come to
the *correcting* part, that he forgets his
business is not to expose the Latine, but
to explain the Hebrew. The bible
which the Pope has authenticated may
be nonsense, but the word which God’s
prophet hath spoken, is liable to no such
imputation, nor at all affected by HOU-
BIGANT’S buffoon observation.

*The day (which one cannot say searches
the wall)* may be the only antecedent to
which

which *searching* can be referr'd in the *vulgate* ; but *mekarker* in the Hebrew may be referr'd, (indeed cannot be grammatically referr'd to any thing but) to *the Lord*, who can *search* or *destroy* as he pleases. And this the critic ought to have told us ; and not to have left the unlearn'd reader to suppose his bible talk'd of the *day's searching* the wall, 'till corrected by Mr. HOUBIGANT.†

Mr. H. tells us *mekarker* is translated *searching* from an *Arabick* signification ; and that most of the antients take this to be it's meaning. But why shou'd it not be deriv'd from *kur*, as *metaltel* in verse 17th is deriv'd from *tul* ? *Kur* signifies to dig, and applied to a wall, as 'tis here, may be justly interpreted to dig or throw it down ; or by a general expression to destroy it. From hence in other places it may signify no more than to subdue, which is bringing a thing down.

† *Vulgatus, scrutans murum, ex significata—Arab. quem sequuntur plerique veteres. Quod si quæris, quis fit perscrutans, non id quidem in oratione reperies. Antecessit nomen—dies. Sed non dixeris diem scrutari murum ; propterea interpretes supplent quicquid libet.*

down. And this seems the proper rend'ring of it in Numb. 24. 17. 'He shall smite the corners of Moab, and *'subdue* all the children of Seth,' i. e. all mankind; for none of the race of Cain surviv'd the flood. And thus the prophecy delivers a prediction which will be fully verified; 'that all mankind shou'd be brought to acknowledge the dominion and sovereignty of our Lord Christ.'

In the text of Isaiah which is before us, it seems to signify *destroying, dismantling*, or some how *weakening* the walls of Jerusalem.—'It is, says the prophet, a day of trouble and of treading down, and of perplexity by the Lord God of Hosts in the valley of vision, who dismantleth the walls, and shouteth out, "to the mountain." This last expression is probably proverbial, us'd to warn men to fly from an impending danger. So in Ps. 11. 1. we have, 'Fly, birds, each of you to your hill,' or mountain.* So in the
text

* In the Hebrew it is, 'flee ye, bird, unto your mountain.' The Hebraism mention'd in p. 56. &c. which

text (fly) to the mountain.' And so in Mark 13. 14. and Luke 21. 21. "let them which be in Judea flee unto the mountains." In which quotations from the gospels we see THE LORD entirely in the situation in which the prophet here shews him. He is giving up the walls of his Jerusalem to the enemy, and warning his servants to 'flee unto

which joining a verb plural to a noun singular shews that every individual comprehended within the term, which is the *subject* of the *proposition*, is equally concern'd in what is said of it in the *prædicate*. Or shall we suppose the words 'flee to your mountain' a proverbial expression, applied to the Psalmist (stiled a bird in the singular number, as being a single person) in the common way of speaking, *plurally*? On either of these grounds the reading of the text is justify'd, and Mr. HOUBIGANT's *must* read it otherwise shewn to be impertinent. 'But,' says he, the *Masora* orders us to read *fly* in the *singular*, and thereby forbids us to read *your* in the *plural*.†

But 'tis certain the *Masora* does not forbid us to read *your*, because it does not tell us what we shou'd read in its stead. The authors of it well knew (and this instance is a proof of it) that the idiom above mention'd wou'd justify in reading the verb, either *singular* or *plural*; but being on some account or other doubtful which the Psalmist wrote, they put one in the text, and the other in the margin.

† Legimus, ut quidem legi necesse est—1 *fuge*, *Masora* sic monente. 2 *Montem*, sepeate, & deinde cerno, *sicut*: sic legunt omnes veteres: & respuit ipsa *Masora* mendum *cem*. Namquæ jubet ut legatur, *fuge*, num. sing. eadem vetat legi *barcem*, *montem vestrum*, cum affixo num. pluralis.

‘unto the mountains.’ I say *his* Jerusalem, as probably *Isaiah* here speaks; it seeming a more natural, and better sense to join the *vau* which follows *kir* to it as an affix, than to make it a connective particle. In which case the proper translation of the text will be ‘a day of trouble, and — perplexity by the Lord God of Hosts in the valley of vision, who dismantleth his walls, and —’ see *Jerem.* 5. 10. ‘take away her battlements, for they are not the Lord’s, see also *Pf.* 78. 61, 62.

’Tis hop’d that the reader is now satisfied. I. That *karkar* is the proper word for *Numb.* 24. 17. II. That *If.* 22. 5. wants no correction, except perhaps changing the *copulative* into an *affix*: and ’tis not doubted but the learned reader, if he will give himself the trouble of examining *HOUBIGANT*’s correction throughout, will be satisfied III. that it is very groundless, and arbitrary, very absurd, and very ridiculous.

What a task wou’d the man have who shou’d undertake to remark on all this critick’s absurdities! None but an *Origen* or a *Kennicott* cou’d persevere thro’ the

the immense labour. Perhaps a *Hercules* wou'd be the only fit person to set about it. For 'twou'd be a work like cleansing the *Augean* stable. Every note almost wou'd find him work. Let us look on what which precedes, and on that which follows the note we have been considering; and first, that on the 3d. verse; which, as the letters of it are divided, and pointed by the *Masorites*, is indeed perplex'd. But *Monsieur* is alway ready with a conjecture to help us out. Accordingly he proposes one; but gives us no other reason for admitting it, but his assurance that we can't do without it. § But for all his say-so we need it not; for all the difficulty will vanish, if we read a *Chaldaism*. Take the *aleph* from the beginning of *'useru*, and join it to the foregoing word *kesbeth*; and the text will run 'all thy rulers are fled together; they have withdrawn themselves from the bow; all who shall be found in thee shall be bound together: flee far away.' In thus rend'ring the latter verb

§ Ergo non recusandum, quin legatur——retro-
positi sunt, vel pedem retulere, ut id concordet cum——
fugerunt.

verb *imperatively* (*flee far away*) we have a text entirely agreeing with, and introductory to what follows in the 5th. verse, '*to the mountain.*' And when the *bow*, the only instrument of war here mention'd, is spoken of in the hand of the Chaldaean warrior, 'tis not unnatural for this prophet to speak of it in the Chaldee manner, and express himself as a Chaldaean wou'd, when he said, *the bow*. Be it observ'd too, that in the 6th. verse, (which Monsieur next animadverts on) the *quiver* is the only manual instrument of war mention'd, a circumstance which may well lead us to think that the *bow*, in verse 3d. to which it seems to refer, is us'd there with more than common *emphasis*.

On the 6th. verse our critick *shines*; and graciously vouchsafes to acquaint us with the grounds he proceeds on in his new modelling the text. || 'We as-
'sume

|| Assumimus—ex Græcis interpretibus—*Aram* vero, pro *Adam*, ex propheta Amos, cap. 9. 7. ubi legitur—, & *Aramæum* de Cyr, vel de Cyrene, ut *Isaias* jungat similiter *Aramæos* cum Cyrenensibus, de quibus mox. *Adam*, *homo*, nomen commune, locum habere vix potest inter duo nomina propria *Ælamitam* & *Cyrenæum*. Quippe—est *Cyrenæus*, non *murus*, ut recte animadvertit Edm. Calmet. Nam seu convertis, *murus*
undat

‘sume, says he, a *vau* because the
 ‘Greek has one, and read *aram* (Syrian)
 ‘instead of *Adam* (man) to make *Isai-*
 ‘ah join *Syrian* to *Kyræan*, as *Amos*
 ‘does in ch. 9. 7.’ Here ’tis difficult
 to explain satisfactorily what *Amos*’s
 words ‘have not I (the Lord) brought
 ‘the *Assyrians* or *Aramæans* or *Syrians*
 ‘from *Kir*’ mean. But ’tis more diffi-
 cult to say, what cou’d lead the critick
 to think them a warrant for his correct-
 ion. *Because* God had brought a people
 away from the *Kyræans* in one place,
 therefore they are to be look’d for toge-
 ther with them in another. *Valeat con-*
sequentia, quantum valere possit! He tells
 us *Kir* must be render’d *Kiræan*. ‘For
 ‘it cannot signify the wall, as you wou’d
 ‘have a sentence without a meaning,
 ‘shou’d you say, either the wall makes
 ‘the shield bare, or the shield makes the
 ‘wall bare.’ How shrew’d the ob-
 servation! and how plainly does he tell
 us, he won’t suppose any one can see
 light, where he finds himself in the
 dark!

By

*nudat clypeum, seu murum nudat clypeus; habetis verba,
 non sententiam. Sed optima sententia est, Cyræus nudat
 clypeum; seu extrahit clypeum suis ex involucriis, parans
 se ad bellum.*

By *Aram*, he must mean *Syria*; of which Damascus was the metropolis. For so it is observ'd to be us'd in scripture: (see Seld. de 'Diis Syris, Prolegom. cap. i, and Walton in additamentis Beyerii ad cap. dictum,) and so Bishop LOWTH, who adopts HUBIGANT's correction, translates it. But 'tis an objection to this amendment not easily to be surmounted, that the people of this country were destroy'd, and carried into captivity before the prophecy cou'd take place; probably *before the prophecy was deliver'd*. But the critic tells us some third power is to be look'd for here: for *man* a noun common cannot well be admitted between two proper names, the *Elamite*, and the *Cyrcæan*. Be it so; yet why must we rake up the *ashes* of Damascus for *Aram*, when we may have *Edom*, (which is written without the *vau* in Ezek. 25. 14. and 1 Kings 11. 14.) a nation not only then existing as a people, but, as we well know, (Ps. 137. 7, 8, 9) actually busy in the destruction of Jerusalem.

But if, after all, *Kir* shou'd prove not to be in this place the name of a country we shall have no occasion either for *Edom*, or *Adam*; and the word in question may stand *Adam*, and be still render'd

render'd *man*, as it was before *conjectures* came into fashion. And the translation of the verse may be, 'and *Elam* bears the quiver with chariots, men, and horses, and the wall is destitute of defence.' In the Hebrew it is '*the wall is bared of it's shield*' i. e. the protection, under which it had so long stood secure, viz. of the Lord of Hosts. See above.

That *parashim* is us'd for *horses* as well as *horsemen* is observ'd by Mr. Lowth on the text: who gives as instances of it 1 Sam. 8. 11. Isaiah 21. 7 and 9. and 28. 28. See also 2 Sam. 1. 6.

It does not appear that *Elam* was ever subject to the *Assyrians*: but *Nebuchadnezzar* subdued it; (see Pridg. Conn. An. ante C. 598) and the men furnish'd by that province may be the part of *Nebuchadnezzar's* army to whom the attack of the city was chiefly committed. This part of the prophecy therefore most likely refers to the destruction of Jerusalem in Zedekiah's time: and we have this farther reason for referring it to this period, that God did not at any other time call on his people to leave it, and save themselves by deserting it. But when he himself had

had determin'd to forsake it, he call'd on his people to do so too. See Jerem. 21. 8, 9. and 38. 2.

The mention above made of *mekarker* occasioned our taking notice of *metattel* in verse 17. Let me be permitted on this verse to take the same liberty of exposing to the notice of the reader, the nonsense of the Pope's bible, as F. HOUBIGANT has taken with it in his note on verse 5th. Speaking of the wicked minister *Shebnab* his Holiness's bible says, 'our Lord will cause thee to be carried away as a cock is carried' —. How is this? we are told, 'up on the shoulder.'† A very satisfactory account, no doubt, of the manner in which a man is carried to be a captive in a distant country. But such is the chaff with which the Pope feeds his children. Nay even this, it seems, is too good for 'em to have their fill of it. They are not to taste it without a licence to do so granted 'em by their spiritual

† Sicut gallus gallinaceus humero portitoris de alio loco transfertur ad alium, sic te dominus de loco tuo leviter asportabit. Vid. Glas. Lib. 3. Tract. 3. Can. 32.

ritual director ; and this is to be extended only to some particular parts. Protestants ! be thankful to the good providence of God, which hath bless'd you with a more faithful transcript of his word, and the liberty of acquainting yourselves with it as fully as you can wish ; and shew yourselves thankful by making a constant, diligent, and devout use of it.

Think not however that I set so light by your time and attention, as to expect you shou'd bestow them on the consideration of a text, of which I have no more to tell you than that it is most egregiously mistranslated in the Pope's bible. The text now mention'd deserves your notice, as one in which the mistaken translation of the Massorites seems to have misled all the expeditors, which have attempted to explain it. The word, which in the translation given above, is render'd *a cock*, properly signifies *a man* ; and, as its root implies *strength* and *power*, it is often used for *such a man* as is *strong*, or *powerful*. Hence coming after a *substantive* it is suppos'd to add the notion of *violence*, or *force* to the signification of that *substantive*. So on the present text BuxTORF in his Lexicon says, '*Deportabit*

‘*te deportatione viri, i. e. virili, fortis, vehementi.*’ And in this way ‘tis tender’d by most expositors. — ‘Will carry thee away with a mighty captivity,’ says our bible. — ‘Will cast thee out, casting thee violently out,’ says Bishop Lowth.

But to this ‘tis objected, I. that the noun *taltelab* is not regular in the state of construction, as it shou’d be if it governs *geber*. II. It may be objected that *geber* so construed makes one of those expressions, which Bp. Lowth so often reprobates as *unmeaning tautologies*. The repetition of the substantive with the *verb* or *participle* giving all the force to the expression, which can be given it by adding another *substantive* in construction with the former. ‘Tis objected III. that there is an accent under *taltelab* which forbids its being join’d with *geber*; and therefore the gentlemen who make this objection consider *geber* as the vocative case, and render it, ‘O man,’ or ‘O great man.’ And thus they quit themselves of the objections to the common rendering, and give a reasonable proper sense to the prophet’s words. But they have not been much follow’d, as the reader will

will judge by the translations given above. Perhaps because it has been thought, that the man is not spoken to, or call'd on with the solemnity proper to such an occasion for want of the emphatic article usually prefix'd to solemn invocations. Many instances of which are to be seen in Noldius on the article *he* § 6; and we have an instance of it with respect to this very word, applied to some tyrannical oppressor, such as Shebna is represented, in Ps. 52. I say *this very word*, tho' in that place it is written with a *vau*, and call'd *gibbor*, when in Isaiah it is call'd *geber* (being written without the *vau*,) because it appears to be written indifferently either with or without it, and is found in this same 52d Psalm, v. 7. without it.

But the accent can be consider'd only as part of the Masorites' translation; and as such may be disregarded, if we find the text capable of a better construction than they have given it. And this seems to be the case with regard to the passage we are considering. For if we take the *he* from the end of *talichab*, and prefix it to *geber*, we have the word, wanted in the text, which is render'd in the Psalm, thou tyrant!

and

and the words preceding will be read *metatlepa titel*. i. e. the participle and preterperfect tense of *phel*; and will be render'd as above, 'he shall carry thee away with a great captivity,' or 'he shall cast thee out violently.'

Houbigant has here mist a fine opportunity: What a delicious morsel or two of criticism wou'd this passage have serv'd him with! How magisterially might he have talk'd to the grammarians of their *cuallage status absoluti pro statu constructo*, and their accents! and how triumphantly might he have argued a corruption in the text, and corrected either the Psalmist from Isaiah, or Isaiah from the Psalmist! Was his genius here tired? It looks like it. He had made such extraordinary efforts in the first part of this chapter as seem to have jaded him by the time he came to the 7th. verse. For he there only nibbles; shews his teeth without offering to bite. The text is the same, whether read, as 'tis printed, in two words *shath shathu*, or, as he wou'd have it, in one word. But the former does not please him. Why? because *shath* does not signify *stationem*, vel *sedem*. Perhaps no one ever thought it (if there is

is such a substantive) did. It may be that, by the error of the press, the verb *ponere* might be omitted after *stationem*, &c. and that the critick's meaning may be, *stouth* does not signify to set or pitch a camp, as he supposes, *stouthsteth* does. If this be his meaning he is mistaken: for *stouth* certainly is us'd for *castra ponere*. There is therefore no need of doubling it. Perhaps doubling it in the present case would be improper. For the verbs thus us'd are generally such, whose signification is capable of being strengthen'd and made more forcible by it: as from *tul* signifying to toss, or cast out is form'd *tillet* to toss, or cast out violently; from *phur* or *phorer* to break is form'd *phirpher* to break into small pieces. *Peppharphareni* Job 16. 12. *disrupit me*; *minutum concidit*, *vel confregit me*, says Buxtorf.

Now to pitch a camp is not capable of such an intention, or remission in it's signification; nor perhaps for that reason a proper subject for such a reduplication.

We read in our Psalms (3. 7.) 'Who have set (themselves) against me round about.' The reader sees by the parenthesis, that the Hebrew is only 'who

‘who have set against me—.’ Some word must be understood after *set*. Our translators supply *themselves*: others *nets*, or *battle*, or *war*, or *army*, or *camp*: and many refer to this passage of Isaiah as an instance of the word us’d in the same sense. There are also two other Psalms, in which the word seems to be us’d in a like manner: where the want of observing that it is so used has given occasion to a wretched abuse, and corruption of the text. See Bp. HARE, and Monf. Houbigant on Ps. 40. 15. and 70. 3. We translate the former, ‘let them be desolate’—the latter, ‘let them be turned back—for a reward of their shame—’.

The verbs in the beginning of these passages, and the words which we translate for *a reward* have been thought difficult. HARE for *yashommu* in Psalm 40. reads *yashubu*, as it is in Psalm 70. Houbigant throws out both these verbs for *yeboshu* *they shall be ashamed*.* Bishop Lowth approves neither of these, but wou’d have us read *yissen* *they*

* *Yeboshu* : scriptio incommoda, quæ creavit molesham Syro & Chaldeo, quos vide. Legitur *yashubu* Ps. 70. 4. Kâse parallelon non commodum. Nos præferimus *yeboshu* erubescant erubescencia sua.

they shall bear. ¶ Now in a case like this what is to be done? Here are three criticks of the greatest name for conjecture and amendment who draw different ways. Who shall tell us which is in the right?

If we go to the various readings, we find in them the same words which the gentlemen have spent their conjectures on, excepting *yisseu*. One manuscript indeed has *yashimu*. But this will prove as little satisfactory as the rest; till we can give a better account of the words which are to follow it than hath been given of them yet. *Gnal gnekeb* is the first expression which confronts us. And of this HARR says, 'We are much beholden to the Greek version, which hath preserv'd to us the force of this expression, which would otherwise have been utterly lost.† They render

¶ LXX read *yisseu* *ferant ad extremum, vel pro mercede opprobrium suum*; which I think better than any thing else that is propos'd here. LOWTH apud MERTICK. Ps. 40.

† Hic vero multum debemus Græcæ versioni quæ hōis conservavit vim hujus loquutionis quæ alias peritua perisset. Reddunt enim hōi *parachresma*, & in Ps. 70. *parachresma*

der it — ‘*instantly.*’ But NOLDIUS (note 1792) is so far from thanking them, that he wonders whence LXX had their *instantly.* And Archbishop SECKER tells us *gnekeb* never signifies *statim.*†

Gnekeb, says TAYLOR, in Concord. signifies the ‘*heel*, the end, or extremity of a thing: hence wages, reward, the end, or consequence of work done.’ This shews us the ground of the translation, which our bible adopts, ‘for their reward.’ But for us in our present occasion, it’s plain primary signification will perhaps do as well, if we render it *on their heel*. But we must not after it read *boshtham* or *be boshtham*, as HARE reads on a supposition that the text is parallel to 2 Chron. 32. 21. ¶ Let

parantika, e vestigio. Negueo satis mirari, quod interpretes versionem hanc ad unum omnes vel rejecerint, vel neglexerint, quæ sola vera est, & loco sola conveniæ.

† See him in Merrick ubi supr.

¶ In Hebr. *be* exciderat ante aliud *b*, atque inde orta est tota periodi hujus obscuritas. Similis huic loquutio est 2 Par. 32. 21. de Sennacheribo in fugam verso, *yashbe besheth panim*, quod hanc emendationem probæ firmat.

Let us read *besbatham* the infinitive mood of *sbuth*, the verb we have been speaking of, with the affix, and we may find satisfaction. Both these texts will be render'd, 'let 'em be turn'd to flight when they face their enemies;' Ps. 70. 3. is literally, 'let 'em be turn'd, or turn themselves on their heel when they set themselves in array.' And Ps. 40. 15. if we take the various reading *yashimu* will be literally 'let them put themselves upon their heel——.'

But now methinks the reader is asking, if the *various reading* here has not help'd to make out the text. He is answer'd, no. For while we read *boshtam*, or *beboshtam* after it, *yashommu*, or *yashubu*, or *yashimu* wou'd have been all alike unsatisfactory. But as soon as one by reading *besbatham* shou'd see the meaning of the Psalmist, he wou'd read, not *yashimu* indeed, but *yashemu*, as the fut. Hiphil 3d. pers. plur. is frequently wrote, and as the text in this place, as we have it, without the *yod* may be read;* and this was the case of the present remarker, before he knew

* See Buxtorf Thes. L. 1. Ch. 40.

knew any thing of the various reading mention'd. *Yashimu* then was not wanted: *yashemu* is the same; and the former being found in a manuscript is probably owing to the carelessness of the transcriber, and the manuscript not having been properly corrected. It was it seems, at first so written in another manuscript, but alter'd by some corrector. See Kennicott's Bible.

The manuscripts therefore on this text do us no service; but if listen'd to might, when the text shou'd have come under consideration to be new modell'd by them, have been of irremediable disservice, rendering the true reading it absolutely irrecoverable. For the word which is read in our present bibles *boshtam* without the *vau*, and is therefore capable of being read *besbatham*, is in two manuscripts of the 40th Psalm and in one of the 70th. written with *vau*, and therefore incapable of being read any otherwise than as a derivative from *bush*. And shou'd it be so pointed, no one cou'd ever think of reading it, as the reader, I hope, is now satisfied it ought to be read, *besbatham*.

That the rage of correcting wou'd
have

have taken this turn on the authority of manuscripts is likely from the liberty Mr. HOUBIGANT presumes to take, without any such authority, on the 5th. verse of Psalm 76th. We have there a word read *'ishtollelu* with an *aleph* for its first letter. And it is, as far as I can find, usually understood by all expositors, *conjectural* as well as *Masoretical*, to be a Chaldaism, i. e. it's first letter an *aleph* instead of an *he*. And Mr. H. is so well satisfied with this account of it, that he makes no scruple of pronouncing very authoritatively 'twou'd be better to read it with '*he* in the *Hebrew* form.' He tells us too for *harre tereph* (mountains of prey) we must read *harre tered* (mountains of eternity.) 'For so LXX, says he, read.' But SECKER questions, on good grounds, whether LXX read *tered*, and thinks it not improbable they read, as we do, *tereph*. (See Merrick in loc.) But HOUBIGANT tells us we 'give no good account of what the '*mountains of prey are*.'†.

'Tis true; it little magnifies the
name

† Qui hodiernam scriptionem *tereph* sequuntur parum
explicant quid sint montes *præda*.

name of God to proclaim him to be of more honour, and might than the *mountains of prey*, or, as CASTALIO translates it, the *mountain robbers*. But perhaps this difficulty is chargeable only on the Masoretic translation. Let us recur to the original text, and we may find ourselves freed from it.

The word in it translated *thou* signifies also *came*; and is so translated in Deut. 33. 2. where probably it ought to have been render'd *thou*. (See p. 189.) And the word *na'ur* suppos'd to mean *respectable*, or *honourable* wou'd be more properly render'd perhaps *free-booter*, *banditto*, a person *detested* by men as an enemy to all society. And these observations lead us to render the first part of the text 'The banditti came down 'terrible from the mountains of prey : 'or their lurking places in the neighbouring hills, And, having clear'd the way thus far, we may go on without the help of a Chaldaism, or Monsieur's correction, (only taking the *vau* from the verb, and prefixing it as the connective particle to the next word, and supplying the common ellipsis of the word, *saying*,) to read, 'I will plunder, and the men of valour shall sleep 'their sleep, and all the mighty men 'shall

‘ shall be unable to help themselves.
(Hebr. shall not find their hands.)

The Psalmist goes on to commemorate God’s delivering his people from this attack ; ‘ At thy rebuke, O God ‘ of Jacob, both the rider, and the horse ‘ are thrown asleep.’ The Masorites have here pointed the word translated *rider*, as they do when they suppose it to stand for *chariot*. But why the two words, which are render’d *horse* and *rider* in *Exod. 15. 1.* shou’d not be so render’d here no good reason can be given.

We have in the passage now consider’d a lively description of a troop living by plunder, and robbery coming down from their mountainous haunts to attack a people, which they hop’d to find off their guard, and therefore an easy prey. We hear ’em muttering to themselves, ‘ We shall be sure to succeed ; ‘ we shall find ’em all drown’d in sleep ; ‘ and, brave as they are, the alarm ‘ will so confound ’em, as that they shall ‘ not know which way to turn ‘ themselves, or where to find their weapons.’ We hear too God’s people singing his praises on their deliverance. ‘ At thy rebuke, O God, they are fallen

‘len, and we are delivered. The horse,
‘and his rider are thrown into the
‘sleep, in which they hop’d to have
‘left us. Thou only art justly to be
‘fear’d ; for no one can escape the pow-
‘er of thy wrath. Thou speakest thy
‘judgments from heav’n ; and the
‘earth submits with fear and silence,
‘while thou givest thy help to those
‘who are unable to defend themselves.’

That such incursions as are here represented, are in these present times commonly made in Palestine, we learn from Mr. HARMER’s collections ; and that they were not uncommon in the Psalmist’s time is shewn by the words of Nabal’s servants to their mistress concerning David, and his men in 1 Sam. 25. 15. ‘The men were very good
‘unto us, and we were not hurt, nei-
‘ther missed we any thing as long as
‘we were conversant with them, when
‘we were in the fields. They were a
‘wall unto us both by night and day,
‘all the while we were with them
‘keeping the sheep.’ Here are two articles of merit alledg’d for David. I. That they had never suffer’d any loss by him or his men. A thing to be expected in the common course of life from people who liv’d in the manner they
were

were reduc'd to. II. That David and his men had been a wall to Nabal's servants and substance, i. e. as they had forbore to do 'em any injury themselves, so they had also, as a guard set round them, preserv'd them from the depredations of other companies by whom they might have been attack'd.

And does not David in Ps. 17th. apologize for his living such an uncreditable life? In the three first verses he appeals to God for the integrity of his actions and intentions: in the fourth he makes it known that he had God's directions for living in that suspicious manner. 'By the attempts of men, (and) by thy commandment I have betaken myself to the haunts of a public robber.' He goes on to beg the assistance of God's grace and providence to support him amidst the distress and other temptations his situation wou'd expose him to. 'O hold thou up my goings in thy paths, that my footsteps slip not.'

But let us return to Ps. 76th; where the criticisms on the 6th. verse deserve our notice. I. Bishop HARE tells us we must read *nirdamu sus verecheb* instead of *nirdam*—The antients, it seems,
in

in their translations render'd the verb in the plural number ; as they might properly do, tho' they read the text, as we do, in the singular. Our translators, no doubt, read it singular ; yet their translations are—one of them, ' both the chariot and horse *are* fallen,'—the other—' *are* cast into a dead sleep. Indeed 'tis no other than the common construction call'd by grammarians *zeugma* ; see BUXTORF Thes. l. 2. cap. 10. where you have amongst other instances Numb. 12. 1. ' *Et locuta est* Miriam et Aaron.' Numb. 20. 11. ' *Bibitque* congregatio, & iumentum eorum.' Hof. 4. 11. ' *Fornicatio, & vinum, & mustum auferunt* animam.' In this last instance, tho' the verb is singular in the original and quoted merely because it is singular, yet BUXTORF translates it in the plural *auferunt*.

But HOUBIGANT has more to say. He will have a fling at *Arias* for laying the *chariot*, as well as the *horse asleep*. Here the impertinent critick must be ask'd again what he wou'd have done by *Arias* ? If the book he was to translate had *nirdam* in it, what cou'd it be render'd by but *laid asleep* ? if it had *re-*

cheb

cheb what cou'd be given us for it but *chariot*? see p. 199.

But the tasteless wretch can't feel the beauty of giving an animation to the chariot, and representing it's failing in the service expected from it, as an effect of it's being thrown into a *dead sleep*. What pity 'tis our critick had not the handling of *that absurd passage of Virgil*

— '*neque audit currus habenis* ?'

He wou'd have observ'd to us, and with as much truth as ingenuity, 'that a *chariot* has not *ears*, nor *the reins* a *tongue*, 'and that 'twas impossible for *Virgil* to 'tell us they had, or to write any thing 'so absurd as *audit currus habenis*; which 'words are, without doubt, the blunder of some ignorant transcriber, who, 'his copy being dull, and his lamp duller, wrote just as his own dull imagination suggested to him.' "I have "therefore, he wou'd have said, "substituted in their room *ardet cursus equorum*, the first of which words differs from *audit* but in two letters, the "second from *currus* but in one, and "we are directed to *equorum* for the other by the poets *equis* in the former part of the line. Instead of *neque* I "take *atque* because the sense requires "it ;

“ it ; and so you have a genuine text,
“ and *bonam sententiam*.”

Here the reader will please to observe, that whatever difficulties arise from the mention of *chariots*, they are chargeable only on the translation of the *Maforites* : the text, as was observ'd above, speaking only of *the rider* and *the horse*. *Mont. H.* goes on to insist ‘ This ‘ I say, that not even the horses are to ‘ be laid asleep ; but they do it, who ‘ read the *rider and the horse*. For the ‘ sacred history does not tell us that God ‘ struck the horses of Sennacherib’s army, when he smote the men of it.’ ¶ Not is it to be expected that every circumstance shou’d be told us in so short an account as is given of that judgment. The faithful christian however will perhaps think he has sufficient grounds for

¶ Mitto Ariam, qui immittit soporem in ipsos currus, sic interpretans, *soporatus est et currus, et equus* ; hoc dico, ne equos quidem somno fuisse consopandos, quod tamen faciunt qui sic reddunt, *dormiuit et eques, & equus*. Nam neque in sacra historia narratur equos Sennacherib fuisse ab Angelo exterminatore una cum equitibus percussos ; neque id est Heb. consuetudinis, ut conjunctio *vay* iteretur euphoniae causa hoc modo *et eques, et equus*.

for believing that it was so from the passage under question, if he supposes the Psalm relates to that deliverance. But Mons. insists farther, that the text can't be read *verocheb, vesus*, because the Hebrew idiom does not admit of the repetition of the *vau* in the manner 'tis repeated, when we say 'both the rider, and the horse.'

But this is the objection of a man who thinks and talks at random. Be the reader pleas'd to turn to the following texts, and he will find—in Numb. 9. 14.—both for the stranger, and for him that was born in the land.—In 2 Chron. 24. 16.—both towards God, and towards his house.—In Nehem. 1. 6.—both I and my father's house.—In Nehem. 12. 28.—both out of the plain country—and from the villages.—In Isai. 13. 9.—both with wrath, and with fierce anger.—In Jerem. 21. 6.—both man and beast.—in Jerem. 32. 14.—both which is sealed, and this evidence which is open.—In Dan. 8. 13.—both the sanctuary, and the host.—In Nahum 3. 3.—both the bright sword and the glittering spear.—Let him judge then what credit is to be given

given to this critick's most peremptory declarations.

The reader is no doubt appriz'd that this Psalm, as is hinted in Houbigant's remarks on it, is generally suppos'd to refer to God's judgment on Sennacherib. And it may be expected he will tell me, the first verses of it shew, that the deliverance which gave occasion to it was granted by God to his people at, or near Jerusalem. But when was Jerusalem in such a situation as to be subject to an insult of this kind from a troop of plunderers? Read Nehem. 4. 7, 8. 'But it came to pass that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopp'd, then they were very wroth, and conspired all of them together to come, and to fight against Jerusalem, and to hinder it.' On which Mr. HARMER (Obs. p. 52. Ed. 1st) says, 'Nor was it difficult to foresee these oppositions: the Arabs had undoubtedly pastured their flocks and herds, and pitched their tents *all over* Judæa, when left desolate, and perhaps others of the neighbouring nations had seized upon
' some

‘some of the dispeopled districts that
 ‘laid most convenient for them ; it was
 ‘then the interest of the Arabs, and of
 ‘such other nations, to discourage
 ‘what in them laid the return of Israel
 ‘in any numbers into the country of
 ‘their fathers.’ And in verse 11th
 Nehemiah writes ‘our adversaries said,
 ‘They shall not know, neither see,
 ‘till we come in the midst among them,
 ‘and slay them, and cause the work to
 ‘cease.’ Does not this seem to be a
 counterpart to the 9th. verse of the
 Psalm, as render’d above, I will plun-
 der—? But Nehemiah does not give
 us an account of any attack made on
 ‘em, as it might be expected he wou’d,
 if his enemies had attack’d him. It
 seems therefore the reader may tell me,
 after all that has been said, ‘tis most
 likely that the Psalm speaks of the de-
 feat of Sennacherib.

Indeed the introduction to it in the
 three first verses is so grand as wou’d
 incline one to think so without any he-
 sitation, if we cou’d give, on this sup-
 position, a good account of *the moun-
 tains of prey*. The expressions too of
 the 4th. verse seem more adapted to the
 march of a great army in terrible mag-
 nificent

nificent array, than to the scampering of a troop of free booters. But neither *Nineveh*, the home from which *Sennacherib* set out, nor *Egypt*, which had been the scene of his exploits, and the country where he had amass'd his spoils, were *mountainous*. It might possibly be somewhere among the mountains of *Arabia* that he had met, engag'd and defeated *Tirhakah*. And any part of these may be call'd *mountains of prey*. But it seems questionable whether an author wou'd give 'em this name, when speaking of a conqueror's march from 'em after a victory, the gaining of which was, for ought appears, totally independent of any circumstance respecting the depredations commonly committed in them. It may be added that the mountains equally entitled to this denomination were so far extended, and lay within the limits of so many different countries, that without some particular circumstance annex'd to it, the denomination is no specification of the scene where any action had occur'd.

But *HARMER* (in his 61st page) informs us, that 'the Arabs can, if provok'd, occasion very great bitterness to very potent enemies; it not being possible to be always guarded against them.'

'them.' — 'Nor doth the victori-
 'ousness of the most successful princes
 'intimidate them, in many cases. Thus
 'CURTIUS tells us they set on the
 'troops of Alexander himself, the migh-
 'ty conqueror of Asia, when they
 'found him unguarded in Lebanon, and
 'slew some, and took others. It is to
 'these insults of theirs, I suppose, adds
 'he, that Jeremiah refers, when, af-
 'ter foretelling the success of Nebu-
 'chadnezzar in *Egypt*, he says, that
 'he shou'd go forth thence in peace. Je-
 'rem. 43. 12.' He goes on to tell us,
 in the next page 'A conquering prince's
 'passing out of a country, which he
 'had subdu'd, in peace, wou'd not in
 'common have been the subject of a
 'prediction; but in this case, as it was
 'the passing thro' deserts where the *A-*
 '*rabs* at that time were, as they still
 'are, so much masters, who were not
 'afraid upon occasion to insult the most
 'victorious princes, the mentioning
 'this circumstance was not unworthy
 'the spirit of prophecy.'

Now if the *passing thro' these deserts in*
peace was a circumstance not unworthy
 of a prediction respecting *Nebuchadnezzar*,
 it was not unworthy to be men-
 tion'd by the sacred writer respecting
Sennacherib;

Sennacherib; to whom the denomination of the *spoiler*, as a public *detestable* enemy of mankind, is as applicable as to any plundering *Arab*; and the text may be render'd, 'The spoiler comes 'marching with terrific grandeur over 'the mountains of depredation, (say- 'ing) I will plunder——.' How applicable this to the man of whom we read *Is.* 37. 24. 'By thy servants 'thou hast reproach'd the Lord, and 'hast said, "By the multitude of "my chariots am I come up to the "height of the mountains, to the sides "of Lebanon, and I will cut down, " &c." Here the learned reader is desir'd to consider whether the word written by the Malorites *chariots* shou'd not rather be read horsemen. Chariots are not the part of an army, which ascends the height of mountains. It may be observ'd too that the horse, and his rider are mention'd in the Psalm with peculiar propriety, if *Sennacherib's* defeat be the subject of it, as his general had so insolently boasted of his strength in horses, as we read in *Is.* 36. 8, 9. Be the reader now the judge which account of the Psalm deserves the preference.

But

But, which ever of these accounts he shall prefer, let him observe that reading the first word of the 6th. verse, with an *he* instead of an *aleph*, as the critick wou'd have us, wou'd be an irremediable corruption; as wou'd the reading of *beboshtam* instead of *boshtam*, as HARE recommends, in Psalms 40th. and 70th. The reader too is desired to observe whether the proud boasting of the *Assyrian* strength in *horses*, as notic'd above, in Is. 36. 8, 9. does not render it extremely probable, that God wou'd make the destruction of these grounds of the pride and vanity of the blaspheming monarch, part of his punishment.

But we cannot leave this 76th Psalm 'till we have taken some farther notice of the reading *nirdamu* instead of *nirdam ve*. Not that in this place it makes any difference, as is said above, in the sense of the passage, but as it treats with disregard a *final letter*. I will not presume to determine the age of these final letters. That they were in the text, before the Masorites publish'd it divided into words, as we now have it, appears from Is. 9. 7. where we have a *final mem* in the middle of a word. But the neglect of it is of no advantage to the text,

text, as indeed no other instance of it is, which I have ever met with.

In this text it obliges translators to insert a relative, which, as 'tis chosen, seems to embarrass the text. 'Of the increase of *his* government and peace there shall be no end.' What! no end of *the increase* of the Messiah's government and peace? Other prophecies give us another account; and tell us that his government shall from the very first of its establishment be *universal*, and settled in *perfect* peace. Now take the *final* for your guide, and you read 'Their dominion (i. e. the people spoken of in verse 3d.) shall be encreas'd, and there shall be no end of peace upon the throne of David——'.

But will not the reader now ask me what I can say to Bishop LOWTH, who has Mr. Professor DOEDERLEIN's judgment concurring with his own in the rejection of the final *mem* for the improvement of the text in Is. 30. 7?

Alas! *quam dispar sibi!* is this great man! when rais'd by his natural genius unclogg'd, he, in the Psalmist's expression, 'goes up as high as the hills.'

But

But when laden with a *conjecture*, and *various readings* he sinks, (I will not say to the level of HOUBIGANT, who throws himself into the mire and wallows in it, but) so low as to appear only, what MILTON was said at some seasons to be, one of the people. What is he more than others in the present case? The prophet in a great variety of very strong expressions reproves the folly of his countrymen in attaching themselves so closely to Egypt; and foretells not only the necessity they should find themselves reduc'd to of flying thither for a refuge, but also the disappointment, shame and confusion which wou'd meet 'em there. After which he concludes; 'For the Egyptians shall help
' in vain, and to no purpose; therefore
' have I cried concerning this, Their
' strength is to sit still.' So our translation; 'Robur est eorum ut maneat
' domi,' reads the great USNER, (ad ann. ante Ch. 710.) and surely no improper conclusion after the labour'd description, in terms so strong and expressive, of the impiety and folly of their entering into connexions with Egypt.

The Bishop makes the prophet say,
' For Egypt is a mere vapour: in vain
' shall they help: wherefore have I cal-
' led

‘led her, Rahab the inactive.’ Here it may be ask’d, — will the *participle* in *Piel* bear the *intransitive* signification this translation gives it? And if it will — what can be more languid? except perhaps HOUBIGANT’s *wise* correction of the text? Who, because I. none of the antients knew what to make of these words; (*rahab hem shabeth*) II. because he himself knows not what to make of them; III. because the prophet refers to something he had said before; IV. because he finds in the 5th verse the words *bosheth* and *vehherpah*, will throw out the three words (*rahab &c.*) and take them in i. e. a *shame*, and a *reproach*; making the prophet say no more than he had said twice before in the compass of four verses, viz. in the 3d. and 5th? And for no better reasons than these wou’d he have us suppose the text so shamefully corrupted as to read *rahab hem shabeth*, where the the prophet wrote *bosheth vehherpah*.

I cannot inform the reader how he connects this with the former part of the text, not having an opportunity of consulting his bible with the translation. What I know of him is from the collection of his notes, &c. publish’d in 2 vols. 4to. at Frankfort on the Mayne,

1777.

1777. I doubt not however but these notes will justify to every Christian unprejudic'd reader whatever I've said of him. It wou'd tho', doubtless, have been of use to me in the course of my reflections to have had his translation before me, as 'twoud many times probably have enabled me to have defended MONTANUS against his impertinent and absurd *criticisms*, and *witticisms* more effectually. The passage before us gives him an opportunity as he thinks of abusing the poor man, and he does not pass it by. Only here the abuse is not, as commonly, for contenting himself with nonsense, but for endeavouring to give us sense. 'ARIAS, says 'he, fishes for sense in a corrupted text; but to little purpose.'*

But ARIAS translates, as the best expositors, who have pretended to translate

* Arias, *robur*, eos *quiescere*, sententiam in mendo expiscans, sed parum convenientem. Nam requiritur sententia, in qua resumantur quædam, quæ Isaias antea dixerit, ut apposite veniat, *ideo hæc vocavi*—. Atqui supra v. 5. dixit Isaias, si quis in Ægyptum fugiet, id futurum esse *pudori et opprobrio*. Ergo docet ipse Isaias scripsisse—*opprobrium, et pudorem*, non autem, ut nunc legitur,—quæ verba nemo veterum potuit, et jacebant interpretari. Vide, si juvat Polyglotta.

translate the text as they found it, have render'd it ; viz. as Bishop USHER, and our bible translators ; and, as is observ'd above, so as to be 'no improper 'conclusion after the labour'd description, in terms so strong and expressive, 'of the impiety and folly of their entering into connexions with Egypt.' What a large proportion of absurdity then must be mix'd with the ill-nature and conceitedness of that man who can ridicule this translation, without substituting any thing better in the room of it, than a mere simple repetition, in which there is not the least additional circumstance to give an emphasis to it, of what the prophet had said twice before within the compass of four verses ?

'Tis true perhaps that the translations commonly given of this text do not justly interpret the prophet's words. And 'tis as true, that neither of the corrections we have consider'd can be allow'd to yield us better satisfaction. Permit me then, reader, to propose that the words following *kera'thi* in the text shou'd be read — *lax 'eth rahab hem shubath* ; and then the 7th. verse will be 'For the Egyptians shall help in vain, 'and to no purpose ; *therefore did I ex-*
claim

claim "forbear; I will give you deliverance: they will do nothing."

Here, as HOUBIGANT supposes, the prophet plainly alludes to some prediction, which he had before deliver'd to them; but surely not to any thing said only three lines before, in the same breath with which he was now speaking to them. It might possibly be to some prophecy not recorded in the collection we have of Isaiah's prophecies. But the last words, by the help of an enallage, which notwithstanding Mons. HOUBIGANT's impertinencies, we will venture to apply, may help us to find it.

But here methinks some refreshment is necessary amidst these disagreeable critical altercations; to me especially after this last, in which I have found myself obliged to treat the man I revere without the ceremony, to which in every other view he seems so justly entitled. Wilt thou, christian reader, repose with me awhile in the shades of devout retirement, where Mr. BONNELL will entertain, instruct, refresh, and revive us with his meditations suggested by the chapter and subject we have been considering? Let us attend to his
 'behaviour

‘behaviour when the kingdom of Ire-
 ‘land (of which he was accomptant
 ‘general) was universally alarm’d at
 ‘the report of a massacre, design’d to
 ‘have been acted upon the 9th. of Dec.
 ‘1688.’

‘This news, says the writer of his
 ‘life, astonish’d the protestants every
 ‘where, particularly in Dublin; and
 ‘great multitudes fled in confusion to
 ‘the sea side to escape, as they best
 ‘cou’d, for England: What share Mr.
 ‘BONNELL had in these fears, and how
 ‘quickly he got the better of them,
 ‘what now follows will best shew writ,
 ‘that very day of terror, and disorder,
 ‘when the impressions which a com-
 ‘mon danger might raise in the best re-
 ‘solv’d minds, wou’d probably be
 ‘strongest.’

“How inconstant are human things!
 “blessed is the soul, that has his hope
 “fix’d on thee, O Lord.

“Last *Thursday* the letter threat’ning
 “a massacre of all the English on this
 “day came to town; and people, not
 “receiving such satisfaction from the
 lord

“ lord deputy as they expected, began
 “ to think of England, and multitudes
 “ flock’d away. I went myself to Ring’s-
 “ End, thinking if there were any a-
 “ larm, I was nearer to take shipping.
 “ I had the duties of my place upon me,
 “ and no leave to go : therefore I would
 “ not go, unless in case of extremity,
 “ when no duty cou’d be attended on.
 “ If I desir’d to follow the direction of
 “ God, and to watch and observe the
 “ guiding of his providence in every
 “ less affair of my life, surely I should
 “ do it in the most important one, my
 “ life itself ; for if I may presume any
 “ thing relating to me to be his care,
 “ this no doubt is. Now the index of
 “ his will, is his providence, and of his
 “ providence, is my duty : this is the
 “ star that points out to me the course
 “ I am to take. If I am discharged
 “ from my duty, I may expect God’s
 “ protection in going from hence ; if
 “ not, in staying here. While I waited
 “ at Ring’s-End uncertain in my reso-
 “ lutions, I remember’d a verse in the
 “ first lesson at last night’s prayers,
 “ which then I took notice of, but for-
 “ got it in the hurry of going away. Is.
 “ 30. 15. *In returning and rest shall ye*
 “ *be saved, in quietness and confidence shall*
 “ *be*

be your strength. God requires of us a
“ confident reliance on him, in the sta-
“ tion wherein he sets us; a quiet do-
“ ing of our duty, and he promises his
“ safe-guard to such. I thought there-
“ fore I would return, and put myself
“ into his hands, and endeavour quiet-
“ ly to compose myself to wait his plea-
“ sure. Instead of hurrying about to
“ enquire of news, I would retire my-
“ self to my God, and settle matters
“ between him and my soul. Behold I
“ am come, O my God, hide not thy-
“ self from thy servant in the day of
“ danger. O shut not out thyself from
“ me this day, when the matter in de-
“ bate is my appearing before thee for
“ ever. I have deserved, I must hum-
“ bly acknowledge, that thou shouldst
“ withdraw thy grace and favour from
“ my soul. But cast not away, O Lord,
“ all thy past favours, and let them not
“ be lost upon me. Pardon for thy
“ tender mercies, my unworthiness of
“ them, and awaken my soul to behold
“ thee, that thy presence may purify it
“ from all the dross it has contracted by
“ conversing in the world, and fit it for
“ thyself. Lord, thou lovest to succour
“ in distress; nothing is so pleasing to
“ generous.

“ generous love, as to rescue from dan-
 “ ger those whom it has pleased to fa-
 “ vour. For what sentiments does this
 “ awaken in an ingenuous heart ! Who
 “ can but adore that watchful love
 “ which seasonably comes into its pre-
 “ servation ! This then, O Lord, is
 “ my humble confidence in thee ; for I
 “ not only hope for deliverance from
 “ thee, but that thou wilt make this
 “ deliverance, a means to my soul of
 “ returning to thee love and praises for
 “ ever. But O my God, instruct my
 “ soul to remove all difficulties that lie
 “ in the way of thy mercy : that every
 “ corrupt affection may be done away,
 “ which hinders my approach to thee ;
 “ and I may make my peace with thee
 “ my God, by the methods thou hast
 “ prescribed, even humiliation and sor-
 “ row, and earnest calling upon thee.
 “ We are not to think, but that even
 “ this terror is a judgment from thee,
 “ O pardon, gracious Lord, the sins
 “ that have more immediately provok’d
 “ it ; even our not having laid to heart,
 “ so much as we should, the terrors of
 “ thy soul, O most gracious Lord Je-
 “ su, which thou didst undergo for our
 “ sakes, when *thy soul was sorrowful*
 “ *even unto death, and cry’d out, father,*
 “ *save*

“*save me from this hour: By thy terrors,*
 “*O Lord, sanctify this thy judgment,*
 “*and let us always love to meditate on*
 “*thy agony for our sakes. Amen.*”

“*I find another excellent meditation*
 “*of his, upon the same public trou-*
 “*bles, composed by him, Dec. 22d.*
 “*1688, when our fears and distractions*
 “*were at the greatest height; and*
 “*which I shall here give the reader;*
 “*that he may see how Mr. BONNELL,*
 “*by a firm confidence of God, secur'd*
 “*the peace of his own mind, in that ge-*
 “*neral disorder, and may learn the way*
 “*to be safe and happy, should God send*
 “*the same calamities upon us.*”

“*Is. 30. 15. Thus saith the Lord,*
 “*the holy one of Israel, in returning and*
 “*rest ye shall be saved, in quietness and*
 “*confidence shall be your strength: In re-*
 “*turning from your solicitous cares and*
 “*anxious fears, and vain projectings*
 “*for your escape and safety. The*
 “*time you bestow upon these, to how*
 “*much better purpose wou'd it be laid*
 “*out in waiting upon me, and implo-*
 “*ring my aid and protection, who am*
 “*so easily able to defend you? And*
 “*this is the reason why in time of dan-*
 ger

“ger, I require your resting quietness
 “and confidence in me ; because, if I
 “think fit not to give you deliverance,
 “this fits your souls for myself ; to en-
 “joy me in much better condition.
 “But if I send deliverance, this makes
 “you know that it comes from my
 “hand, and disposes you to make me
 “thankful returns for it. They that in
 “danger do not dispose themselves to
 “a dependence upon God, and confi-
 “dence in him, if deliverance comes,
 “they are apt to impute it to an arm
 “of flesh, or to chance, and the revo-
 “lution of things. But these souls,
 “that quiet themselves in God, and
 “with an humble confidence, depend
 “wholly on his power and readiness to
 “help them, if it be his will, see plain-
 “ly that what deliverance they obtain
 “is wrought by his hand : This makes
 “them prize the mercy, and praise
 “him for it. O my God, I see many
 “of thy servants, in conscience of their
 “duty, expose themselves to hazard in
 “this place ; I have also a duty here ;
 “thy providence has continued it on
 “me. The present season indeed does
 “acquit me from attending it for
 “sometime ; but shou’d I not by re-
 “moving, be a discouragement to thy
 servants

“servants” who are obliged to stay here ?
“Lord thou hast ordered and govern-
“ed my whole life hitherto ; and
“every circumstance of it ; I know
“I am now under thy protection and
“care ; I know thou art not unmindful
“of me, (pardon my unworthiness to
“assure myself so) O keep my eyes
“stedfast upon thee, and upon the in-
“dications of thy will and providence,
“that I may not be forward to do any
“thing of my own head, least I put
“myself out of the way of thy mercy
“and protection. Thy people in the
“wilderness were not to stir till the
“cloud began to remove before them.
“Let me attend the motions of thy
“providence with a constant eye lifted
“up to thee ; if thou callest me from
“hence, (by any providence) let me
“go in obedience to thy will. If thou
“requirest me to stay here, and bear
“thy good servants company, (for thy
“suffering servants are the purest of
“thy flock,) let me stay in obedience
“to the same will, and dispose myself
“to bear with them the issues of thy
“pleasure upon us ; that we may glo-
“rify thee by life, or by death, or
“whatsoever thou shalt ordain to us.
“Hear me, O gracious Lord, in the
“multitude

"multitude of thy mercies, and pre-
 "pare my heart for thy will, and to
 "receive the decrees of thy infinite
 "wisdom concerning me; prepare me
 "highways for thy holy presence, and
 "whether I live or die, let me be ever
 "thine. Grant the same mercy to all
 "thy distressed servants in this place;
 "and as thou hast visited us with one
 "common trouble, to unite us in thy
 "fear, and make us partake of the
 "same grace and mercy. Lord be glo-
 "rified in us, and let our souls find ac-
 "cess unto thee, through the be-
 "loved our Lord Jesus Christ and only
 "advocate. Amen.

And lest any inward remorse might
 shock his dependence upon God, I
 had him about that time particularly
 diligent to set all matters right be-
 tween God and his soul, that being
 the true foundation of confidence in
 public troubles. To this purpose the
 following meditations, written upon
 Christmas day in the morning, that
 every year of disorder and confusion.

God hath said, *In quietness and con-
 fidence shall be your strength.* But who
 can have confidence in God? St.
 John

" John hath told us, *He whose heart*
 " *condemns him not*: And who is the
 " happy man whose heart condemns
 " him not? St. Paul, by a reasonable
 " inference, tells us, *He that alloweth not*
 " *himself in any thing which he condemn-*
 " *eth* (Rom. 14. 22.) *Happy is he*
 " *that condemneth not himself in that thing*
 " *which he alloweth*. And again, Heb.
 " 10. 18, 19. *Where there is remission*
 " *of sins, we have boldness to enter into the*
 " *holiest by the blood of Jesus*, because the
 " *blood of Jesus Christ cleanseth us from*
 " *all sin*. 1. John 1. 7. So then the par-
 " *dum of our sins gives us this confi-*
 " *dence in God*. Come O my soul, let us
 " go to the blood of Jesus, that we may
 " be cleansed by it; that our body may
 " be made clean by his body, and our
 " souls wash'd by his precious blood;
 " that we may obtain this confidence,
 " our only means of strength and sup-
 " port in this time of danger.

" The effect of these exercises was a
 " resolution of not attempting to remove
 " from Dublin during the war, what-
 " ever dangers might threaten him there.
 " He had quite different notions of the
 " means of safety, from the generality
 " of the world; as you may see by the
 " following

“ following meditation written not long
 “ after the former.”

“ It is not always the most fancied
 “ place for security is indeed the most
 “ secure. The remnant of *Judah* after
 “ the captivity thought *Egypt* most
 “ secure. Whereas abiding in the place
 “ where they were, would have been
 “ most secure for them. And the rea-
 “ son is, because it is God, only can
 “ make any place secure to us. And a
 “ quiet confidence in him, arising from
 “ an humble walking with him, is the
 “ only means to engage him to secure
 “ our abode to us. If because of the
 “ present distress *St. Paul* advis’d the
 “ *Corinthians* not to marry, that they
 “ might better attend upon the Lord
 “ without distraction, (1 *Cor.* 7: 35.)
 “ the same reason will hold against
 “ projecting removals, as a thing likely
 “ to distract our thoughts in distressed
 “ times, when we most need to have
 “ them recollected and stay’d upon
 “ God; and to be every minute com-
 “ posed and ready to lay hold on his
 “ hand at the appearance of danger.”

“ Thus armed with confidence in
 “ God, *Mr. BONNELL* waited the issue
 “ of our common danger: and as he
 “ put

'put himself into God's hands, so from
 'God he had safety and protection, and
 'even liberty during all our troubles.'
 'He was continued in his employment
 'without his desiring it; and 'twas
 'happy for many protestants that he
 'was so; since whatever he received
 'out of it, he distributed among them
 'with a liberal hand. He sought out
 'opportunities of relieving his needy
 'brethren, and went about doing good
 'to the necessitous and oppressed. He
 'boldly pleaded for them to those who
 'were then in power; and ventur'd,
 'without concern, interest, favour,
 'and even his necessary subsistence (so
 'courageous does piety and charity
 'make men) to get the injur'd protest-
 'ants reliev'd. — See Hamilton's Life
 &c. of James Bonnell, Esq; p. 47. &c.
 Edit. 3d. 1781.

Excellent Bonnell! happy man!
 to be capable of feeling the distresses of his
 country so tenderly, and of supporting
 himself at the same time under them so
 nobly!

See a letter in the Bishop of Kilmore's funeral ser-
 mon, publish'd with the life of Mr. Bonnell.

nobly enjoying the comfort of 'know-
'ing himself to be under God's protect-
'ion and care,' and yet remaining low-
ly minded! seeing and lamenting the
iniquities, which provok'd God's dis-
pleasure, but spending his resentment
more on his own frailties, than on o-
ther men's enormities! may we, shou'd
the like trying and calamitous times
come on us, be enabled by God's holy
spirit to follow his example!

Now we must again entangle our-
selves in the disagreeable brakes of cri-
tical disceptation. 'I was said (p. 48)
that the *malice* in the last words of Is-
aiah 30. 17. may point out to us the
passage refer'd to by the prophet,
when he says, 'I exclaim'd, or cried
'out, forbear — they will do nothing.'
The nominative, *they*, here is plural,
the verb, *will do nothing*, singular,
pointing out to us, that *no one* of the se-
veral parties, refer'd to by the word
they, *would be any help* to the people to
whom the prophet is speaking. And
in the 8th chapter 12th and 13th ver-
ses we read 'Say not, make a league
'with us, to all (them) to whom this
'people shall say, make a league with
'us; neither fear ye their fear, nor be
'afraid. Sanctify the Lord of Hosts;
'and

and let him be your fear, and let him be your dread. We have here a clear account of God's people courting alliances, which he did not approve of, and from verse 5th. &c. it appears that it was to support themselves against the *Ashurians*. Now 'tis not in the least probable that they cou'd suppose any confederacy which cou'd be form'd exclusive of *Egypt* wou'd be able to resist them. 'Tis reasonable then to conclude that *Egypt* must be one of the powers, an alliance with which was forbidden in this prophecy, and well known to be so by the people to whom it was deliver'd. The prophet might justly then at any time after ward, recall their attention to this prediction, and tell them he had already inform'd them that these would be of no service to them. But be this submitted to the judgment of the reader: who, if he thinks he has not sufficient grounds for allowing that the prediction in Ch. 8. 12. 13. is the prophecy refer'd to in Ch. 30. 7. will perhaps himself observe some other, which will answer better, or conclude that the prophecy refer'd to, is not recorded, and transmitted to us.

But this 8th. chapter must detain us longer.

longer. The reader will think himself neglected, if something be not said to satisfy him with respect to an objection rais'd to the present text of the 12th. verse, which we have been considering, by Bishop Lowth. 'What *confederacy* do they mean? says his lordship, the union of the kingdoms of Israel and Judah? That was properly a league between two independent states; not an unlawful conspiracy of one part against another in the same state; for this is the meaning of the word *keser*.'

The reader will here observe I. that the word render'd in our bible a *confederacy* may be read as a verb, and translated, as above, *confederate*, or *league* (with us.) II. that the verb *keser* signifies in general to *bind* or *connect* one thing with another. From which general signification it is brought also into use for *bonds* and *compacts*, *moral*, or *political*. But here the Bishop tells us, 'tis to be understood only of *reasonable* and *unlawful* compacts. On which the reader will observe III. that the Bishop concludes too hastily; for 'tis us'd in a good sense 1. of the union between Jonathan and David in 1 Sam. 18. 1. 'The soul of Jonathan was knit with the soul of David.' 2. 'Tis us'd Nehem.

4. 8. of a *confederacy* between several independent powers, 'Sanballat, and Tobiah, and the Arabians, and the Ammonites,' who *conspired* all of them together to come and fight against Jerusalem.' It may be observ'd IV. that the prophet himself in the 9th. verse leads us to understand that the *confederacy* spoken of was an *alliance* contracted between *different states*. 'Associate yourselves, O ye peoples and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, &c.' Can this be address'd to any other than an *union* of different states? Be it observ'd V. that here was also a *conspiracy* in the worst sense of the word, a *treasonable conspiracy*. For we are told Ch. 7. 6. that the avow'd design of the alliance between Rezin and Pekah was to set up the son of Tabeal, as king of Judah; an attempt which wou'd hardly have been thought of, if there had not been a faction among the Jews, who sided with him. But, says the Bishop, how cou'd it be said of Judah, that they rejoic'd in Rezin, and the son of Remaliah, the enemies confederated against them? If some of the people were inclined to revolt to the enemy, which however does not clearly

' clearly appear from any part of the
 ' history, or the prophecy, yet there
 ' was nothing like a tendency to a gene-
 ' ral defection.' Here too his lordship
 seems a little inadvertent. When we
 read Ch. 8. 6. — ' this people refuseth
 ' the waters of Shiloah, that go softly,
 ' and rejoice in Rezin, and Remaliah's
 ' son — ' we learn 1. that the prophet
 is speaking of the Jews; for none else
 could incur blame for ' refusing the
 ' waters of Shiloah;' and 2. that there
 must be a strong tendency to a general
 defection from the house of David in fa-
 vour of some usurper, for the expre-
 ssions us'd plainly imply it. We learn
 too from Ch. 7. 2. that the *confederacy*
 or *conspiracy* was so strong, as to move
 the heart of the house of David, and
 the heart of his people, i. e. of the
 friends of that family, *as the trees of*
the wood are mov'd with the wind. Up-
 on the whole then it follows, VI. that
 the objections made to the propriety of
kefet's remaining in the text are ill-
 grounded; no word better agreeing
 with the context, or more pro-
 perly expressing what in all probability
 was the prophet's meaning.

It has however been propos'd to re-
 move it, and substitute another in it's
 place.

place. A proposal, of which I cannot say it does not grieve me. For I cannot but be very heartily grieved to see such men admitting the notion that the sacred text wants correcting. Bating this consideration, nothing can delight me more than the criticism Bp. LOWTH gives us on this word. I dwell on it with the same sensations a traveller feels, when he meets with one of those delightful spots, on which nature has lavish'd all her stores of beauty. He views, admires, commends; but acknowledges he can never admire and commend enough. See! with what tenderness and delicacy he introduces the conjecture of his friend! how careful to set the modest engaging diffidence of His Grace full in our view. 'I adopt, says he, a conjecture of Archbishop SEEKER, which he proposes with great diffidence; and even seems immediately to give up, as being destitute of any authority to support it. I will give in his own words: "Videri potest ex cap. 5. 16. & hujus cap. 13, 14, 19. legendum—eadem sententia, qua—Hos. 14. 3. "Sed nihil necesse est. Vide enim Jer. "11. 9. Ezek. 22. 25. Optime tamē
men
M m

“men sic responderent huic versiculo
“versiculi 13, 14.”

Accuracy of judgment is a distinguishing note of Bishop Lowth's writings. But we nowhere perhaps meet with a more striking proof of it, than is given us here. For the manner in which the Archbishop proposes his sentiment shews so just a reverence for the sacred writings; such a backwardness, and unwillingness to suppose the text corrupted, even when he cannot but think it wants correction, as sets his character in a fairer point of view than even the Bishop could have plac'd it in, otherwise than by giving us His Grace's own words. Indeed in so fair a point of view as forces us to admire, where we can't approve, and look on him with the affection, and compassion with which Adam enamour'd hung o'er his yet sinless bride, and her gentle tears

‘Kiss'd, as the gracious sign of sweet
remorse,

‘And pious awe, which fear'd to
have offended.

MILT. B. 5.

Illustrious

Illustrious men! with what pleasure cou'd I dwell on the consideration of your merit, and be the herald to proclaim the praises to which you are so justly entitled. But alas! my task is of another stamp. I must for the honour of my MASTER'S WORD point out the specks with which your sun's obscur'd.

And the words next to those we have been now considering, viz. the first of the 14th verse throw one of them in our way. Our bible says, 'And he shall be for a sanctuary.' To whom? *to you*, says Bp. LOWTH: 'for the word *lacem*, unto you, absolutely necessary, as I conceive, to the sense, is lost in this place; it is preserv'd by the vulgate; "*& erit vobis in sanctificationem*;" the LXX have it in the singular number, — *to thee*.

But nothing is more common than the omission of these *demonstratives*, especially in the antient languages, where the context points 'em out so plainly as not to be mistaken. And this is the case here. 'Et erit sanctificationi *vobis*.' Ellipsis, quæ antitheto membro facile percipitur.

‘percipitur,’ say *Jun. & Trem.** The
omission

* In the 406th. verse of the 1st book of *Homer’s Iliad*, *Achilles*, having mention’d to his mother *Thetis*, the service she had done *Jupiter*, when the other deities had conspir’d to lay him in bonds, by calling *Briareus* to his assistance, says, ‘The gods fear’d him, (*Briareus* us) and forbore to bind’ whom? *Jupiter* undoubtedly, tho’ not mention’d either by name or relative nearer than in the 5th. verse preceding. Yet there seems to be a sort of necessity for pointing him out in some manner or another here, as in common construction the verb *bind* is connected with *fear’d* immediately before, in the same verse, and seems to govern the *him* which follow’d *fear’d*. No one, however can mistake the person who escap’d the bonds; nor is it to be suppos’d, that ever any one thought there was a word here left out of the text by the editors, or complain’d of the want of one. It must be allow’d therefore a strong instance of the indifference with which such omissions are usually regarded. It wou’d not however have been mention’d here, (it wou’d have been left to the reader’s own recollection, to have supplied examples, if examples shou’d have seem’d yet wanting after what is said above) if the verse did not seem capable of a better illustration than, as far as I can find, hath hitherto been given of it. *HOMER* does not write so obscurely as he is suppos’d to do in this place. Tho’ the metre will not suffer us to think a word is here omitted, we may perhaps observe a word hitherto disregarded. Instead *oud’ et’ edeesan*, read *oud’ et’ be’ deesan* making the *e*, which is in the common acceptation taken for the augment of the verb, the accusative case of the primitive of the 3d person us’d for *auton* the relative, as it is below in line 510, and you have the *him* wanted after the verb *bind*—viz, and forbore to bind *him*. The whole verse will then be, with more clearness, and precision than ’tis possible to render it, without a circumlocution, in our language, ‘The God’s fear’d *ton* for *ton*—‘*ton hunc*, and forbore to bind *be* for *auton illum*.

The poetical reader is desir’d to observe also, if the
harmony

omission of these words is not so usual in modern languages. Yet 'tis hardly to be doubted but any English reader of his bible wou'd supply the text in the same manner. The *to you* of the vulgate, and the *to thee* of the LXX then are no argument that they read any thing answerable to them, in the text; but their disagreeing in the *number* seems to shew that they had no more in *their* text than we have in *ours*, and therefore supplied the suppos'd *ellipsis*, each translator, according to his private judgment.

The reader may think too much is said about a thing so common as *ellipses* of this kind. And so indeed there is. But be he pleas'd to consider the stress the Bishop lays on this sort of omissions, when he is arguing for the corruption of the text. 'The present text of Isaiah, says he, is, I presume, considerably injur'd, and stands in need of frequent emendation. Nothing is more

harmony of the metre is not improv'd, by reading *be* with the *aspirate*, from what it is, when we read the three words in the common way all beginning with *te-nues*.

‘ more apt to affect, and sometimes utterly to destroy, the meaning of a sentence, than the omission of a word ; than which no sort of mistake is more frequent. I reckon, that in the book of Isaiah, the words omitted in different places amount to the number of fifty. I mean whole words, not including particles, prepositions, and pronouns affix’d ; and I am well persuaded I speak of such as are real omissions.’ Prelim. Dissert. p. 64.

The reader has seen above what his Lordship says of *lacem* here, and the index under the article, *words omitted*, refers to it as one of them. The question about it then becomes important from the conclusion it is suppos’d to lead to. But cou’d any gentleman, who was not prejudic’d in favour of the notion that the text is corrupted, have thought of raising such a superstructure on so slight a foundation ? Shou’d it be said, the Bishop does not build his conclusion on one instance, but on many, ’tis answer’d, that his other instances are as weak as this ; and fifty or five hundred *bags of sand* won’t make a good foundation for a heavy building.

It may however after all deserve our
consideration

consideration, whether this *laccm*, conceiv'd to be so absolutely necessary to the present text, may not appear, when the text is rightly understood, to be an evident interpolation, and consequently a *corruption* of it. Read the text, and (if you please) in the Bishop's translation of it.

- ‘ JEHOVAH God of Hosts sanctify ye him :
- ‘ And he shall be to you a sanctuary :
- ‘ But a stone of stumbling, and a rock of offence
- ‘ To the two houses of Israel ;
- ‘ A trap and a snare to the inhabitants of Jerusalem.’

The sense may be here clear enough, but is the expression ? On whom does the prophet call to sanctify Jehovah—promising that ‘ HE shou’d be a sanctuary to them ?’ Are they not ‘ the two houses of Israel, and the inhabitants of Jerusalem ?’ yet these are the very people, of whom he says, ‘ HE shall be to them a stone of stumbling, a rock of offence, &c.’ If you say, that an exception must be made in favour of such as ‘ Do sanctify the Lord ;’ and the judgment denounc’d, restrain’d to such

such as, 'do not sanctify him,' we allow it; but we insist that here is then an *ellipsis* to be supplied much more violent, and harsh than is usually met with in so clear a writer as Isaiah. Indeed so harsh as shou'd engage us to consider the text very well, before we yield to the admission of it. The text however will not need any long consideration before it will appear perfect and clear; altogether free from either obscurity, or deficiency. The word which, after the *Masorites*, we read *makdish* (a sanctuary) may with the *vau* that follows it, taken from the next word and added to it, be read *mekaddesho*, i. e. *the person that profanes* (or dishonours) *him*; and then the prophet will say, 'Sanctify the Lord God of Hosts, and let him be your dread. For he shall be to the man *who does not sanctify him*, a stone of stumbling, &c.' Here is no *ellipsis*, but all is clear and consistent. That the participle in *pihel mekaddeish* may justly be so translated, we learn from GLASSIUS, Lib. III. Tract. III. Canon. 26. Lib. V. Tract. I. Cap. 5.

'Twas hinted to the reader in p. 143, that 'raking the muddy kennel of HOUBIGANT's observations, we may now

‘ now and then meet with something
 ‘ worth our notice ;’ and such a rarity
 offers itself in his criticism on the 9th.
 verse of this chapter. ‘ Associate your-
 ‘ selves, saith our bible, and ye shall be
 ‘ broken in pieces, and *give ear* all ye
 ‘ of far countries ; gird yourselves, and
 ‘ ye shall be broken in pieces.’

MONS. HOUBIGANT informs us here,
 that the word translated *give ear*, may
 be form’d from a root us’d in the Chal-
 dee, which signifies *he was arm’d*. A
 valuable observation, as it shews the
 no-necessity of the correction offer’d of
 the word translated *associate yourselves*.
 But he needed not to have sent us to
 the Chaldee for it. The verb we have
 here ; and a *noun* deriv’d from it we
 have in the Hebrew text of Deut. 23.
 13. The first words of which verse
 shou’d be translated, ‘ Thou shalt have
 ‘ a paddle *beside*, or *among* thy *instruments*
 ‘ —’ *Axenim*. A word which has a
 large extent of use, signifying in gene-
 ral *instruments* of any kind, whether for
 war, or other purposes.

Here it seems to signify the set of im-
 plements or tools, which every man
 found

found it necessary to keep by him for use either in war, or domestick service. The verb *baazinu* therefore in this text of Isaiah will very properly be translated *make your preparations*, Heb. 'collect 'your instruments (for war;) and the prophet will be made to address 'em with great propriety in the several stages of their confederacy. 1. When they should meet in council to form the plan of their operations. 2. When they should be making their preparations. 3. When they should be ready for action. There is therefore, as observ'd above, no kind of necessity for supposing the word translated *associate yourselves* not genuine. Indeed 'twou'd be difficult to find another which wou'd properly fill it's place.

But here the reader will not be displeas'd to have it observ'd to him, that probably Deut, 23. 13. is not the only place of scripture where '*azenim* is to be met with. It is perhaps the word so much sought for in Ps. 40. 6. as the word from which LXX and the apostle, Heb. 10. 5. took their *sooma*, when they translate 'a *body* thou hast prepar'd red me;' (tho' read by the Masorites, and, as far as appears, by all readers since the Masorites '*oznaim* (ears).

The

The reader may recollect that 'twas said above (p. 121) 'tis hop'd this text 'will appear to be properly so render'd;' see also p. 172. Be the reader now pleas'd to know that, when these two pages were printed, it had not enter'd the thought of the author of these reflections, that they wou'd be drawn out to the length they are come to; much less that this text wou'd have been so fairly brought into his way, as it now is. He hopes therefore he shall be excus'd, what he is sensible has much the look of an impertinence, the mention made before of the criticism, now so soon after the mention made of it, to be submitted.

'R. SALOMON expounds the verb '*azenim instruments of service*, i. e. of 'any kind of work, or such as serve for 'any kind of use.' FULLER. Misc. L. 6. C. 5. '*azenim carab* must be then *he provided the instruments* (necessary for the service requir'd.) Now when we find in the Psalm the blessed REDEEMER of the world telling the Father, 'thou dost not wish for the sacrifices 'and offerings appointed by the Law, 'but hast provided me with the instruments

'ments (requisite for the work of *Redemption*) by what can we translate these words? If we know what the *requisites necessary to accomplishing the work of this salvation* are, and can express them by any single word, wou'd it not be proper to express 'em by that word in the translation?

Now how was the redemption of mankind from the curse of sin and death to be wrought out? Was it not 1. by fulfilling in human nature such a course of obedience to the will of God, as shou'd sanctify it, and make it acceptable to the Holiness of God? and 2. by undergoing in this nature, the death to which it was doom'd on it's transgression of God's commandment? And must not the person who cou'd do this be cloth'd with human nature? i. e. have the constituent parts of man? which are, as the apostle (1 Theff. 5. 23.) enumerates them, a *spirit*, a *soul*, and a *body*? The *spirit*, *soul*, and *body* of a man therefore are the '*axenim*' here spoken of; and as these are all frequently included in the term of *body*, this term is a proper translation of the Hebrew word. That the word '*axenim*' is in the text cannot be disputed, as it differs only

ly in the points from the word read 'oznaim (ears :) And let the critick who shall object to the apostle's translation of it give us a better.

But is it not strange that we shou'd find it in the LXX? upon what grounds cou'd they have translated it body, even if they had understood it to be the same word, which in Deut. 33. 23. they read 'azanim? were they enough acquainted with the doctrine of redemption by a SUFFERING MESSIAH to know that the component parts of a man were the instruments requisite to the victim requir'd by God for the expiation of man's guilt? The apostle knew this well; and has translated it accordingly; and no Christian, it may be suppos'd, has ever thought the apostle's word disagreeable to the context, and purport of the psalmist. The only doubt has been whether the Hebrew wou'd admit of such a rendering. It has been now shewn, 'tis hop'd that it not only will bear, but that it requires to be so render'd; and consequently 'tis hop'd that no argument will be urged hereafter for the corruption of the Hebrew text from the suppos'd disagreement of the apostle's words, with those
of

of the *psalmist* in this place. But the LXX deserve a farther consideration.

‘Montf. **HEXAPL.** (says Archbishop **SECKER**) mentions *ootia de* as one reading of the LXX; but I know not that ’tis in any manuscript of LXX now to be found. But **NOBILIUS** saith, it is *in uno codice, & commentariis Græcorum*. And the Latin version of **IRENÆUS** hath *oures autem*, b. 4. c. 17. p. 248. And the old Vulgate, which was from LXX, as **SABBATIERE** saith—and the present Vulgate, and St. **JEROM.** Also **AQUILA**, **SYMMACHUS**, **THEODOTION**, and the fifth and sixth Greek versions have *ootia de*, and Syr. hath—. And, as there is nothing in the Hebrew to answer—*de*, it is probable that they all took this word, and therefore the preceding word *ears* from LXX; and that *ootia* was the antient reading of LXX.—**GROTIUS** takes *ootia* to have been first in LXX.’ The reader who considers attentively what the Archbishop here says, will hardly doubt but that the word which signifies *ears* was in the old copies of LXX; and consequently the Hebrew was, when that translation was made, the same

same it is now. Nor is the finding *sooma* universally in the present copies in any degree so difficult to be accounted for, even tho' *ootia* be suppos'd to have been originally in the translation, as it is to shew, how the Greek translators cou'd render the text by that word as we have it now; or how the Hebrew text, if it was originally otherwise, shou'd now be found in all the copies, and the old translations what it is.

No changes or corruptions of writings can be so bad, but we may suppose the Greek translation we are speaking of may have suffer'd them (see p. 79. &c.) Let it be suppos'd that at the time the epistle to the Hebrews was wrote, every copy of the Greek had *ootia* (ears) in it. The difficulties attending this reading, and the satisfactory perspicuity of the apostle's *sooma* (body) wou'd strike every one; and perhaps no Christian, after he was acquainted with it, wou'd forbear writing it in the margin of his psalter. Others, who transcrib'd the psalter only for their own edification, wou'd put *sooma* into the text, taking no notice of the other word. And this wou'd soon come to be the general practice, no Christians in those days (at most

most not one in a thousand) knowing anything of the Hebrew, or thinking themselves concern'd for any thing farther, than to have their scripture such as wou'd most conduce to their edification. For the propriety of the translation they wou'd trust to the apostle; and if a Jew should tell 'em the Hebrew had *ears* and not a *body*, they wou'd think themselves well warranted on the apostle's authority to disbelieve, or disregard him.

It is then a very reasonable supposition that no copies were after some time written for the use of Christians, without the *forma*. It may for a while be seen mostly perhaps in the margin, while *ears* still remain'd in the text. But it wou'd not be long before *body* wou'd be receiv'd into the text, and *ears* turn'd into the margin, if it appear'd at all. Some careless, or ignorant copyists wou'd write both one and the other, as it seems is the case with some of the manuscripts, which are now in being. But in the course of 160 years, which is about the number which had elaps'd between the writing the epistle to the Hebrews, and ORIGEN's endeavour to restore the text of the Septuagint, 'tis likely

likely that few of the Christian manuscripts wou'd have any thing in the text, but *body*. The Jewish wou'd all of them have *ears*; because the apostle's translation wou'd have no weight with them to induce 'em to alter their copies, if they suffer'd any copies of their Old Testament to remain among 'em after they had got their new ones made. 'Tis most likely that all their copies of the old translation, which they were violently out of humour with,* wou'd be destroy'd. And we are told that all their new translations have *ears*.

The learned and judicious Dr. HAMMOND appears to be well satisfied that *eotia* was the original reading of the LXX. 'The antient scholiasts, says he, acknowledge this reading, and the Latine which generally follows the

* 'Tis observable, that tho' the Jews kept an annual festival in honour of the old Greek version, and in pious thankfulness for so great a blessing; as is recorded by PRILO; yet (as Mr. JACKSON tells us) about the time of the new Greek versions, the Jews not only declar'd the LXX to be full of errors, and forbid the reading of it; but also kept a solemn fast on the 8th. day of *Tisri* (December) in order to curse the memory of it's being then made.——KENNICOTT Diss. 2d. p. 366.

‘ the LXX in their variations from the
 ‘ Hebrew, doth here read, *aures autem*
 ‘ *perfecisti mihi, thou hast perfected ears*
 ‘ *for me*; by which they must be thought
 ‘ literally to have render’d the Greek
 ‘ *ootia kateertisoo moi*. — And that it was
 ‘ thus read in St. JEROM’S time, may
 ‘ be concluded from his epistle ad *Suni-*
 ‘ *am & Fretellam*, who had objected to
 ‘ him the most minute differences be-
 ‘ tween the Latine, and the LXX, but
 ‘ take no notice of any difference in
 ‘ this. The same reading EUSEBIUS
 ‘ CÆSARIENSIS follows, and so inter-
 ‘ prets it, *thou hast perfected to me ears,*
 ‘ *and obedience to thy words*. See *Caten.*
 ‘ *Gr. Pat.* in Psalm. set out by *Baltha-*
 ‘ *sar Corderius*, Tom. 1. Ed. Antw. p.
 ‘ 735. & 749 — *Ears hast thou prepared*
 ‘ *me*; *thou hast required of me obedience*
 ‘ *only, for ears signify obedience*. And
 ‘ then it is most likely, that the apostle
 ‘ *Heb. 10. 5.* reading — *but a body thou*
 ‘ *hast prepared me*, by that means to fit
 ‘ it more perfectly to the incarnation of
 ‘ Christ, the copies of the LXX here
 ‘ thought fit to accord it to the apostolic
 ‘ style, and so put *sooma* instead of *ootia*.
 Farther on he says ‘ the apostle’s read-
 ‘ ing tho’ it be far distant from the let-
 ‘ ter of the Hebrew, and in part from
 the

‘ the LXX (as I suppose it to have been originally) yet is the most conspicuous interpretation of the meaning of ‘ it.’ On which he quotes, from the Greek father beforementioned, “ The apostle in his translation says *body* instead of *ears*, not as being ignorant of the Hebrew, but suiting the expression to the purport of his argument.”

This learned and diligent enquirer then concludes that *ears* was in the original translation of LXX; and seems to suppose that it continued in the copies of it till JEROM’s time. For ‘ the antient scholiasts acknowledge this reading, — and EUSEBIUS CÆs. follows, and interprets it; “ Thou hast perfected to me *ears* and obedience to thy word, &c.” And it may be concluded from St. JEROM’s epistle to Sunia and Fretella, &c.’

But ’tis to be observ’d with regard to JEROM, that, in the edition he gives of the Hebrew and LXX according to his copy, with his translation of each, he gives *’oxnaim* for the Hebrew, and *ears* for the translation; but for the reading of LXX he gives us *sooma*, tho’ the

the scholiasts, and commentators, knowing 'twas, as they read it, *'oznaim* in the Hebrew, explain'd the psalmist according to that, which they took to be his own word. On the whole 'tis hoped the Christian reader is very satisfactorily convinced that the criticks, who on a supposition that this text has been corrupted, have endeavour'd to amend it, have bestowed their time and pains very ill : 1. because it appears, that it is now what it always has been ; and 2. because nothing, which they have devised for it's correction, will in any measure answer the purpose either of information, or edification to Christians so well as what we have in it already.

Will the good natur'd reader be pleas'd to give his attention again to Is. 8. 21 ? He'll find it in P. 50. translated — 'there is a thick cloud which envelops him to burst upon him : (and) when it shall burst upon him —' Here the translator read — *gnab rab hannokesbehu ragn bo : hajah ci yeragn bo* —. But here 1. the *vau* which makes the former *bo* is wanted as a connective particle, and the translator is oblig'd to insert a supplementary (and) in brackets. 2. 'Tis not so reasonable to

to suppose the prophet wou'd represent the impostor as so deeply involv'd in darkness, after the cloud had burst. 'Tis likely therefore that the prophet used here a *gnain* for a *heth*, and that the text shou'd be read as if 'twas *gnab rab hannokeshebu rahhab*; *vehayah ci yerahhab*, *ve* —; in which case we have the connective particle before *hajah*, and the other *vau* will signify *then*, and the text be more satisfactorily render'd, 'a thick cloud enveloping him, shall be spread (over him) and it shall be, that when it is spread (over him,) then —.'

In H. 6. 13. we have another instance of this change of letters, which, properly attended to, may perhaps satisfactorily remove the obscurity with which that text has hitherto appear'd to be covered. No text has perhaps been less understood; certainly none has been less satisfactorily explain'd. Read Bishop Lowth's translation of it, and his remarks upon it.

'And though there be a tenth part remaining in it,

'Even this shall undergo a repeated destruction;

'Yet,

‘ Yet, as the ilex, and the oak, tho’
 cut down, hath it’s stock re-
 maining,
 ‘ A holy seed shall be the stock of
 the nation.

‘ This passage, though somewhat ob-
 scured, and variously explained by va-
 rious interpreters, yet, I think, has
 ‘ been made so clear by the accomplish-
 ment of the prophecy, that there re-
 mains little room to doubt of the sense
 of it. When Nebuchadnezzar had car-
 ried away the greater and better part
 of the people into captivity, there was
 yet a tenth remaining in the land, the
 poorer sort, left to be vine-dressers
 and husbandmen, under Gedaliah, 2
 Kings 25. 12, 21. and the dispersed
 Jews gathered themselves together,
 and returned to him, Jer. 40. 12.
 yet even these, fleeing into Egypt af-
 ter the death of Gedaliah, contrary to the
 warning of God given by the prophet
 Jeremiah, miserably perished there.
 Again, in the subsequent and more
 remarkable completion of the prophe-
 cy in the destruction of Jerusalem and
 the dissolution of the commonwealth
 by the Romans, when the Jews, after
 the loss of above a million of men,
 ‘ had

‘ had increased from the scanty residue
 ‘ that was left of them, and had become
 ‘ very numerous again in their coun-
 ‘ try ; Hadrian, provok’d by their re-
 ‘ bellious behaviour, slew above half a
 ‘ million more of them, and a second
 ‘ time almost extirpated the nation.

‘ Yet after these signal and almost u-
 ‘ niversal destructions of that nation,
 ‘ and after so many other repeated ex-
 ‘ terminations and massacres of them,
 ‘ in different times, and on various oc-
 ‘ casions since, we yet see, with astonish-
 ‘ ment, that the stock still remains,
 ‘ from which God, according to his
 ‘ promise frequently given by his pro-
 ‘ phets, will cause his people to shoot
 ‘ forth again, and to flourish.’

This is pious, and judicious ; and
 perhaps the best account which can be
 given of the text while we read in it
bah gnafireah (in it a tenth.) But read
bahabhafireah (in these her wastings)
 and we shall have a clear edifying pro-
 phesy.

The prophet had been commanded
 to predict a judicial infatuation on the
 people in punishment of their obstinate
 infidelity ;

infidelity ; when he asks, how long this infatuation was to possess them ? He is answered, ‘ Till the cities shall be wasted so as to be uninhabitable, and the houses so as to have no man to dwell in them, and the land shall have born the desolation denounced against her. But still in all the wastings she shall suffer, and the long captivity her people shall be made to bear, when she shall lie a mere desert, a pasture for the Arabs to range over with their flocks, the promise made to Abraham that they should be a holy seed unto the Lord, shall be a principle of life remaining in them, as there is a principle of life always remaining in a tree, whose nature it is to shed it’s leaves, even in the winter when it seems to be dead, and utterly unable ever to sprout out again.’

Be pleased, reader to accept the following translation of the whole passage. Isai. 6. 11.—‘ Then said I, Lord, how long ? And he answered, until the cities be laid waste, so as to have
no

¶ By cities seem to be meant places, in which, if they

' no inhabitant, and the houses have no
' man to dwell in them, and the land
' shall bear her punishment of desolation.
' And

they were not fortified, yet a considerable number of families lived together. By *houses* such habitations as consisted only of one, or a few families living by themselves.

§ *Tifsa' ha'shemamah*. See Lev. 26. 31. and Is. 27. 10, 11. and Jerem. 4. 27. see also the whole latter end of this last mentioned chapter from verse 20. The reader will, I doubt not, thank me for giving him Mr. BLAYNEY'S note on v. 23—26. 'The images, under which the prophet represents the——desolation, as foreseen by him, are such as are familiar to the Hebrew poets on the like occasions. (See LOWTH de Sac. Poesi Heb. Præl. IX. and his note on Isaiah, chap. XIII. 10.) But the assemblage is finely made, so as to delineate all together a most striking and interesting picture of a ruined country, and to justify what has been before observed of the author's happy talent for pathetic description. The earth is brought back as it were to it's primitive state of chaos and confusion; the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom; the mountains tremble, and the hills shake under dreadful apprehensions of the Almighty's displeasure; a frightful solitude reigns all around; not a vestige to be seen of any of the human race; even the birds themselves have deserted the fields, unable to find any longer in them their usual food. The face of the country in the once most fertile parts of it, now overgrown with briars and thorns, assumes the dreary wildness of the desert. The cities and villages are either thrown down and demolished by the hands of the enemy, or crumble into ruins of their own accord for want of being inhabited.' See also Ezek.

6.

‘ And the Lord shall have †removed
 ‘ this race of men far from it, and the
 ‘ ||forsaken (of her Lord) shall have
 ‘ multiplied in the midst of the earth.
 ‘ Yet

6. 6, 10, 14. and 7. 2. &c. and 12. 19, 20. and 15.
 8. and 16. 35—41. and Dan. 9. 26, 27. and Zeph.
 1. 18.

† Remov’d *this race of men*, *’eth ba’adam*, not men in general but *this particular people*: which was done most effectually when Adrian, after the †demolishment of 50
 ‘ of their strongest cities, the destruction of 985 of their
 ‘ best towns, and the death of 580,000 men in battles
 ‘ and skirmishes, besides infinite numbers consumed by
 ‘ famines, fires, and diseases, and after he had sold them
 ‘ that survived in incredible numbers like dogs and horses in public markets.—forbid any of the unhappy
 ‘ people to *set foot on their own land*, or *come in view*
 ‘ of Jerusalem even from the highest hill, on pain of
 ‘ immediate death. Only with great difficulty they obtained the favour of going every year upon the 10th.
 ‘ day of August to approach the place, and to deplore
 ‘ their unexpressible loss, and misery; and, as St. JEROME adds, to admire the completion of all the antient
 ‘ prophecies.’—See ECHARD’S Eccl. Hist. B. 3d. the end of the first Chapter, and the beginning of the second. See also Is. 26. 15. Jerem 15. 2, 4. Luke 21. 24.

|| Zion is often described in scripture, when spoken of as idolatrous and sinful, under the character of a woman *forsaken* of her lord and husband. See Is. 49. 14. and 54. 6. and 60. 15. and 62. 4. See also Amos 5. 2. Jerem. 7. 29. and 12. 7. and 25. 38. And that it is she who is spoken of here appears from the emphatick article here prefix’d to *gnazubab*, which requires it to be rendered, *the forsaken*. This forsaken woman is to multiply

‘ Yet in these her ¶ wastings, and in her
 ‘ captivity, when she shall be ~~teaten~~
 ‘ for pasture, the seed of holiness shall
 ‘ be a principle of life in her, as there
 ‘ remains a principle of life in the teil
 ‘ tree

multiply in the midst of the earth. See Is. 49. 18—21. 60. 3, 8. And surely she has done so in an extraordinary manner. Look round the world, and see. What country is not full of her children, except the land, to which they desire to return, and in which they would fain establish themselves, tho’ the providence of God will not as yet permit them to do so?

¶ Be the reader pleas’d to observe here, that in the word render’d *wastings* a *samech* is read instead of a *sin*, as well as an *beth* instead of an *gnain*.

† See Is. 27. 10. and 32. 14. and see an observation from Mr. HARMER in p. 237. which says ‘ the Arabs had undoubtedly pastur’d their flocks and herds; and pitched their tents, *all over* Judea, when left desolate.’ And modern travellers inform us, that the country is in the same condition now. Yet the holiness derived from their progenitors Abraham, &c. continues a principle of life in the nation, which in due time will break forth, and shew itself in all the blessed effects of piety, prosperity, and everlasting salvation. ‘ I will not says God, cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors—’ Lev. 26. 44, 45. ‘ Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them

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‘tree, and the oak, when they have
‘cast (their leaves). We have here,’
as Bishop Lowth above quoted says,
‘a prophecy made so clear by the ac-
‘complishment of it that there re-
‘mains little room to doubt of the sense
‘of it.’

Bishop Lowth observes on this last
verse that ‘for *bam* above seventy ma-
‘nuscripts (eleven antient) read *bah*,
‘and so LXX.’ i. e. so many manuscripts
and LXX, if listen’d to, wou’d draw
us to admit into the text a manifest cor-
ruption.

But here the *petulant, conceited, pre-
sumptuous*, and *absurd* Houbigant de-
mands our attention.* ‘The words,
‘says

‘them as a little sanctuary in the countries where they
‘shall come. Ezek. 11. 16. Behold the eyes of the
‘Lord are upon the sinful kingdom, and I will destroy it
‘from the face of the earth; saving that I will not ut-
‘terly destroy the house of Jacob, saith the Lord. For
‘lo! I will command, and I will sift the house of Israel
‘among all the nations, like as corn is sifted in a sieve,
‘yet shall not the least grain fall upon the earth. Am. 9.
‘8, 9.’

* ‘Interpretationem nullam fortiri hæc possunt non
‘emendata. Nos igitur emendamus——*cujus orbatus*
‘*est truncus*, vel *seniit*. Hæc vero ultima verba——
‘in

' says he, *which have a principle of life*
 ' cannot possibly mean any thing 'till
 ' they are corrected, WE THEREFORE
 ' CORRECT them in this manner;
 ' *whose trunk is stript* (of it's beauty) or
 ' *decay'd by age.* The last words a *seed*
 ' *of holiness, &c.* WE TAKE NO NO-
 ' TICE OF; for they were certainly
 ' not in the copy used by the Greek in-
 ' terpreters, and ought to be expunged
 ' from the modern copies. 'Tis not
 ' credible that, in the midst of threats
 ' so largely denounced, Isaiah should as it
 ' were, abruptly break off in the middle
 ' of his denunciations to tell us in a sin-
 ' gle clause, and in a concise and jejune
 ' manner of expression that *the remnant of*
 ' *the Jews should be a holy seed.* — But
 ' if

' *in eis semen sanctum truncatur ejus,* mittimus, quæ qui-
 ' dem non erant in codice Hebr. græcorum interpretum,
 ' quæque etiam abesse debent ab hodiernis. Vix credi
 ' potest, medias inter minas, easque prolixè enuntiatas,
 ' Isaiam velut ab abrupto hæc interfuisse; id, quod su-
 ' pererit Judæorum, fore semen sanctum; talemque sen-
 ' tentiam, unico inciso, carptimque ac jejune enuntiasse.
 ' — Nos tamen, si quis hæc verba retinebit, non
 ' multum repugnabimus, modo hæc apte veniant, post
 ' terribiles minas supra enuntiatas. Græci interpretes ul-
 ' tima, quæ legunt, verba sic reddunt, *sicut glans, cum*
 ' *exciderit e theca sua.* Verum hæc sententia non conve-
 ' nit antedictis, quæ minas habent in eorum græca versi-
 ' one; neque vero etiam minæ hæc sunt, glandem theca
 ' sua ejectionem iri; cum id non fieri non possit, & cum
 ' glans ad terram dejecta fiat sæpe radix alterius arboris
 ' renascentis.

' if any one has a mind to retain these
 ' words WE SHALL NOT RIGIDLY
 ' DENY HIM THIS LIBERTY, provi-
 ' ded they can be admitted properly to
 ' follow the terrible threatnings de-
 ' nounced before it. The Greek trans-
 ' lators render the last words which they
 ' read, *as an acorn, when it is fallen out of*
 ' *it's case.* But this sentence little a-
 ' grees with the threats going before it
 ' in their translation. For it is no threat-
 ' ning to say, that an acorn will fall
 ' out of it's case ; since it cannot but do
 ' so, and from an acorn fallen to the
 ' ground often arises another tree.'

Here it must be questioned, whether
 it is so certain, as Monsieur presumes it
 is, that the last words of this verse as
 we have them in our copies, were not
 in the copies the LXX made use of.
 How could they translate as the critick
 tells us they did, and as indeed they
 seem to have done, so as to imply a
 mercy promised after the calamities de-
 nounced, without reading something of
 the holy seed, and it's having a quick-
 ening power to revive the nation in due
 time ? They appear indeed to have no
 more true understanding of it, than our
 critick has ; and therefore, as they
 have done in other places, may have
 left

left out that which they could give no good account of, and contented themselves with the imperfect translation which is brought down to us. 'Tis not however unlikely that their translation may have been originally much fuller than it is now. For the learned, impartial reader will observe, that the translation, as we now have it, has much the appearance of having suffered the loss of something, which it had in its perfect state more than is to be seen in it's present.*

But be this submitted to the judgment of the reader ; who, 'tis hoped, is well satisfied from the translation given above, that the Hebrew words in question are a genuine necessary part of the text. Does it not however appear from the critick's *parade of words*, that he did not understand the text himself, and was determined, that, if he could prevent

* Mr. BLAYNEY tells us that 'the words "they are waxen fat, they shine" in Jerem. 5. 28. are pass'd over in LXX, and Syr. ; tho' *Aquila*, *Symmachus*, *Theodotion*, the *Chaldee*, and *Vulg.* acknowledge them, as do all the collated MSS. If they leave out so freely in one place, what should hinder them from doing so in another ?

prevent it, no other person ever should? He will however graciously, it seems, *without much gainsaying, permit us to* to read as it is in the Hebrew text, *provided it shall appear allowable for promises of mercy to follow so soon after denunciations of judgment.* Insolent man! does not every *mechanick, every peasant, every devout woman* even of the *lowest rank*, who read their bible with attention, know that it is the ordinary goodness, almost the constant use of the holy spirit, in judgment to remember mercy, and to subjoin to denunciations of punishment, a gracious promise of salvation to such as shall be permitted to survive the calamity threatened? See Lev. 26. 44. Deut. 4. 29. the beginning of ch. 30. after ch. 28, & 29. Nehem. 1. 9. Jerem. 4. 27. and 5. 10, 18. and 30. 11. and 12. 15. 11. 24. 13. and Zech. 14. 2, 3.

But turn we, reader, to an author of a different character; Mr. BLAYNEY; to whom we are obliged for a learned, judicious, and pious commentary on Jeremiah. But he is touched with the distemper of conjectural insanity, and in his fits gives us the most frightful views of *corruptions* in the sacred text. See in his index the article of

Corrections

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What an alarming number ! Tell it not in Gath ! Publish it not in the streets of Ashkelon ! But 'tis only when they are viewed in a body, and at a distance that they appear formidable. On a nearer view they are as harmless as the shadowy monsters, which appeared to oppose Æneas in his way to the Stygian lake — *tenues sine corpore vitæ — cava sub imagine formæ* — Let us examine one or two of each ; and take them as they come.

I. The Corrections by manuscripts. We are told that in Ch. 1. 10. the LXX, Syriac, and Vulgate, and four manuscripts have *vau* (and) before *to build*. And what can be more likely than that a careless translator, or transferiber should put in a *vau*, tho' not in his copy, when the putting it in, or leaving it out could not possibly be of any

ny consequence? Bp. Lowth thought the *vans* in this verse of so little consequence that in his translation of it, he leaves out another of them—

— to pluck up and pull down,
to destroy, and to demolish,
to build, and to plant.

See his Comm. on Hsai. p. 57.

And pray, reader, consider the text and say, if it does not appear quite to as much advantage without the *and* before to build, as with it.

The next instance is in the 18th. verse of Ch. 1. where we read—“I have set thee as a defenced city—and brazen *walls* against—.” Here we are told that LXX, Syr. Chald. Vulg. all render in the singular number, “a wall.” And fifty-two manuscripts with twelve printed editions read in such a manner as may be understood to be singular. But most, or perhaps all of them may be also understood to be plural. And can any stress be justly laid on a difference like this? Why will not *walls* do as well as *a wall*? Perhaps when considered it will appear to be the more proper expression of the two. For it should be observed that the preposition,

on, which is translated *against* before *the whole land*, is not the same which is so translated before *the kings*, and the other words which follow in the verse. Indeed a wall *against* the land is but an aukward expression. The preposition *gnal* therefore after *walls* should be translated *over*, and then the propriety of our text reading it in the plural will sufficiently appear; since *walls over a whole land* may be well understood; but *a single wall over a whole land* scarce gives us any idea at all.

The next correction pointed out is in Ch. 2. 11. 'where fifty-five manuscripts, and ten editions read *one word* different from the text. One manuscript reads *another*': and LXX, Syr. and Vulg. seem to have read different from the present Hebrew.' But let Mr. BLAYNEY answer all this; for he tells us 'the present reading is unexceptionable.'

In the 13th. verse we are told 'The text appears to be corrupt.' Why? Because the substantive *beer'oth* is feminine, and the participle *nishbarim* is masculine. But why must *nishbarim* be a participle? from *phathal* comes *naphthalim*

thalim strugglings; why may we not from *shabar* derive *nishbarim* or *nashbarim* breaches? And cisterns of breaches is a very proper Hebrew expression for broken cisterns. Be it however farther observed that WASMUTH tells us *bar* is one of the masculine nouns, which 'in plurali desinunt in *oth*, more femininorum, ita tamen ut natura & constructione maneant masculina.' Gram. Reg. 19. Memb. 7. not. 3.

In the next verse an amendment is proposed from a single manuscript. But all difficulties will be perhaps best removed by translating the particle '*im* surely. viz. "Is Israel a servant? Surely he is a child of the household. Why is he spoiled?"

Let us now turn II. to the corrections by ancient versions; and first to Ch. 2. 20. where 'LXX and Vulg. appear to have read "thou hast broken" and "thou hast burst" for what we translate "*I have broken, and I have burst*" and the context plainly shews that to have been the right reading. For doubtless it was not God that relaxed the discipline: but it was the people themselves, that, like an unruly beast, "broke

“broke the yoke, and burst the bands,”
 “spurning and casting off all restraint.”

Mr. BLAYNEY's reasoning here is very just: it was, no doubt, the people themselves, that “broke the yoke, and burst the bands.” And why do we suppose the text says any other? Because forsooth the Masorites read it *shabarti*, and *nittakti*, *I have broken*, and *I have burst*: but read it *shoberethi* and *notekethi*, i. e. the participle feminine with *yod* *paragogic*, and you have, what is contended for, “thou hast broken, and thou hast burst.” Mr. BLAYNEY tells us that ‘in the latter part of this verse, the Masorites propose a reading different from the received text in one way, in which they are countenanced by the Chaldee, fifteen manuscripts, and six editions: and that nineteen manuscripts, and one edition countenance the same different reading in another way.’ But he says, ‘the LXX. Syr. and Vulg. confirm the received reading of the text, which is clearly preferable.’ Does this credit our manuscripts?

In the 24th. verse of this chapter, the Masorites, manuscripts, and inadvertency with regard to the construction
 conspire

conspire to obscure and corrupt the text. 'Is is manifest, says Mr. BLAYNEY, 'that *bichra kalla* must (for according 'to the rules of syntax *pereh*, which is 'masculine cannot) be the subject of 'the feminine verb *sha'aphab*, and the 'antecedent of the feminine pronouns 'which follow.' But *pereh* may be the subject of the masculine *sha'aph*, and *ha* may be the feminine affix after it. And then we have a proper antecedent to *naphsho*, which the Masorites, forty-two manuscripts, and six editions ignorantly corrupt to *naphsha*.

In the first part of this sentence we meet with a participle *mesareekheth*, supposed to be derived from *seroch* a *shoelatchet*, and thence to signify 'drawing, and 'turning first one way, and then another—as shoes were formerly laced 'to the feet with two thongs. We render it therefore traversing (turning to 'and fro.') TAYLOR. Mr. BLAYNEY from an Arabic word renders it, 'that hath taken to company with her.' But is there any thing wanted, to make the expression very clear, more than supposing one of the most ordinary changes of letters, viz. a *caph* for a *kaph*? Read it *mesareketh*, and it will be natural and easy. The dromedary is represented

represented as discovering herself by the natural call of her kind,* and the wild ass as perceiving by the tainted air her occasion, and consequently making himself her companion as long as that occasion lasts.

In the progress of the sentence we meet with one of those expressions which seem contradictory. 'All that seek her will not weary themselves.' But it appears plain that whoever seeks her *must* weary himself. For she is represented as not to be found during this her heat. Mr. BLAYNEY avoids this impropriety by translating, 'none will weary themselves in seeking her.' But the words will hardly bear to be so rendered. Have we not here another instance of the *negative* being read for the participle *le*? see above p. 104. 109. 123. 126. Consider, if you please reader, the whole passage according to these observations.

'(Thou art) a swift dromedary discovering the way she goes by the call of

* *Sarak* seems to import any inarticulate sound—— which might be used as a signal in calling, or encouraging to come——. TAYLOR CONC.

' of nature. A wild ass used to the
 ' wilderness in the eagerness of his ap-
 ' petite winds her, perceives her occa-
 ' sion by the (tainted) air. (In these
 ' circumstances) who can turn her?
 ' All that seek her, shall be tired, and
 ' wearied out. When her heat is over,
 ' they will find her.'

The last words are taken from Mr.
 BLAYNEY's translation: and perhaps I
 cannot serve my reader better, than by
 giving him his remarks on these words.
 ' *Babhoasbab* from the verb *bhadasb* to
 ' renew, may be literally translated in
 ' her renewal; i. e. when the heat is a-
 ' bated, and she begins to come about
 ' again to the same state as before the
 ' fit came on. The LXX seem so to have
 ' understood it, — "when she is hum-
 ' bled." And perhaps it was design-
 ' ed to insinuate to God's people by
 ' way of reproach, that they were less
 ' governable than even the brute beast,
 ' which, after having followed the bent
 ' of appetite for a little time, would
 ' cool again, and return quietly home
 ' to her owners; but the idolatrous fit
 ' seemed never to abate, nor to suffer
 ' the people to return to their duty. —
 ' Or else it may mean, that when their
 ' affairs took a new turn, and became
 adverse,

‘adverse, then would be the time,
 ‘when they being humbled would again
 ‘have recourse to the true God, who a-
 ‘lone could save them.’

In Ch. 3. 23 Mr. BLAYNEY tells us both Syr. and Vulg. seem to have read *lasbekarim gebagnoth* instead of *lasbeker niggebagnoth*. Here is a *final letter* introduced into the text, instead of a common *mem*. But what do we gain by it? Mr. B. says, ‘it renders the passage clear, and consistent with the context. The people acknowledge that the hills, the places sacred to idolatrous worship, and the tumultuous rites, with which that worship was accompanied (see 1 Kings. 18. 26, 28.) were mere impostures, deceiving and disappointing those that trusted in them; whereas Jehovah was indeed the author of salvation to his people.’ This account of the prophet’s words is, no doubt, just. And the translation given us of them may, by the help of a warm imagination, lead us to conceive some such thing must be mean’t by him. But has the translation in itself (‘surely hills are lies, the tumult of mountains’) this, or indeed any meaning? —

May

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May not the prophet's words, as we have them in our text, without any change of letters be translated, 'surely 'the tumultuous noise of the *hhorim* on 'the hills is mere vanity?' And is not this more clear and satisfactory? By *hhorim* we are told are to be understood 'persons, who wore *white robes*.' (TAYLOR.) Can any thing then be more reasonable than to suppose that the prophet here speaks of the idolatrous priests, who, in imitation of the dress of God's servants, when they served in the temple, might minister to their idol in vestments of white linnen? That they wore particular vestments at the time of their ministring we learn from 2 Kings. 10. 22. And that their worship was *noisy* and *tumultuous*, Mr. B. observes from 1 Kings. 18. 26, 28. There needs no other change in this text then, than the common one of an *heth* for an *he* in the word written, and pointed *harim*. We read in 2 Kings. 23. 5. and Zeph. 1. 4. and Hof. 10. 5. of a sort of priests called *Chemarim*. Very little account is to be given of them; but they are supposed to have their name from the *black* vestments they wore. If this was indeed the reason why they were so called, we have the better grounds for thinking that those
ministers

ministers of religion which were clothed in *white*, had a denomination from that colour. There is a plain distinction in 2 Kings. 23. 5. between the *Chemarim* and the *priests of Baal*. 'And he put down the *Chemarim* ——— them also 'that burnt incense to Baal.' A distinction is also made between the worshippers of Baal, and the *Chemarims* in Zeph. 1. 4. *where these last are also distinguished from the priests in such a manner, as suggests a reason for the prophet's giving them this appellation different from that which, as was said above, is the common one, viz. that their burning incense, tho' to the true God of Israel, in places forbidden by the Law was considered by God not as the performance of a religious worship, but as a mere ordinary *fumigation*. *Camar* in the *passive* conjugation, signifies *to be warmed*, to *burn* in a neutral sense, as our affections do towards a beloved object. In the active conjug. then it may signify

* 'I will cut off the *support*, of Baal from this place, with the name of the *Chemarim* as well as of the 'priests.' By *shear* may be mean't the support given by publick, or the king to the *ministers* of the idol. See 2 Kings. 18. 19. — 'Who eat at Jezabel's table.'

signify to burn *actively*, and be applicable to any one who *burns*, or *makes a fume* with incense. And the men who did this in prohibited places, however they might pretend to do it in honour of Jehovah, may be stigmatized by the name of *fumigators*, as in the sight of God their service was no other than a *fumigation* made on any common occasion. So the Apostle calls the *circumcision* of the Jews, though in its institution commanded by God, by the degrading appellation of *concision*, when it was rested in, and trusted to in a manner which God's law would not warrant.

The index next directs us to p. 38. where we are told on chap. 5. 17. we must read *y'ocel* instead of *y'ocelu*, which is done, without any change of the text, by taking the *vau* from *y'ocelu*, and setting it, where it will stand very well before the word *banecha* which follows it.

In chap. 5. 22. we are told — 'The
'LXX. Syr. and Vulg. appear to have
'read two verbs in the singular,
'supposing *sea* to be the subject
'of them, which in the text are
'plural, and by other translators made
'to agree with *waves*.' And why may
not

not *waves* be the nominative case to them? The order in which the words stand, if they are spoken of *the waves*, is not more irregular than is often met with in *prose*, and very commonly in *poetical* writings.

We now pass on III to *conjectures*. Under which head we are directed first to ch. 3. 4. where Mr. B. says. '*Kar'athi*, 'supposed to be the first person singular 'preterimperfect must needs be wrong'. The Masora too has marked it as such; and dictator HOUBIGANT has pronounced that so doing they have done right. Translators have rendered, and twenty one manuscripts, and three editions read it according to the Masora's correction as the second person. Yet Mr. B. thinks the text would be better read as second person future, 'which is favoured by the Chald. and Syr. versions, and by one manuscript, which 'reads one word, and by another which 'reads another word.' But after all, it seems one manuscript reads *hor'e'eth*, which Mr. B. tells us 'would amount 'to the same sense being the feminine 'participle present.'

Here pray, reader, tell me if thou
couldst

couldst think it supposable, that, during all this bustle, the word in the text is the very word required, and pronounced to be right? i. e. this *feminine participle present*? And yet it certainly is so, only disguised by punctuation. It has indeed a *yod paragogic*; but this is an idiom very commonly met with in the Hebrew poetical writings, and perhaps more familiar to Jeremiah than to any other of the prophets. See above (p. 301) on ch. 2. 20. And see Lament. ch. 1. 1. where the adjectives (as they are commonly called) are perhaps participles of this tense with the *yod paragogic*.

But let Mr. B. himself inform us in this matter. On ch. 13. 21. (where we find a word supposed by the Masorites to be miswrote as the first person preterperfect, and corrected by their punctuation to the second, as *kara'thi*, which we have been considering, is in ch. 3. 4.) he says 'thirty-one manuscripts, and seven editions read — but — as likely to be the true reading, 'if the *yod* be taken as *paragogic* to the 'feminine participle *Benoni*, of which 'frequent instances occur; see ch. 22. '23. and 51. 13. and Buxtorf. Thes. 'Gram.

‘Gram. Lib. 1. cap. 13. annot. ad
 ‘particip. præsens.

Does it not now surprize thee, reader, to find that such an author as Mr. B. when he was considering so attentively, as he appears to have considered, ch. 3. 4. — when he observed that the participle feminine might be the proper word, — and when he so readily in other cases discerned the *yod* to be *paragogic*, should not observe it was so in the word he had bestowed so much pains on? But there is a fatality of insatuation, which does, and will attend the greatest men, when, in defiance of God’s repeated declarations that *he would preserve his word uncorrupted*, they will be supposing faults in it, and undertake to *mend them by their own imaginations*, and *conjectures*. See above p. 129. &c. and 244.

Let us here leave Mr. B. for a while, and consider what has been said on Zech. 12. 10. where (Dr. RANDOLPH tells us) ‘the Evangelist plainly read *elav* ‘(on him) as it is in the Hebrew: But ‘so also read forty manuscripts: And ‘that this is the true reading appears ‘by what follows, “and they shall
 “mourn

“mourn for *him*.” Dr. Randolph’s Prophecies—N^o 47.—Dr. OWEN tells us ‘the Greek fathers read *him*,’ and that ‘Sr. BARNABAS has *auton* in his text, and TERTULLIAN *eum*.’ ‘And this last reading corrects an error in the Hebrew; ‘proving that it should be not *elai*, but *elav*’. Owen’s Enquiry—p. 29, 30.—And Dr. KENNICOTT much insists on this, as he would have it be thought, *corruption*. But after all, does the text read *elai*? so the punctuation tells us; and so, for this reason, BUXTORE, NOLDIUS, and the rest of those good, old, well-meaning, (though in this respect misled) Hebricians were obliged to read it. But what obliges the students of the present day to read it so? We may read it *ele*, viz. the prep. *el* with the *yod* *paragogic*: and then we have the very reading for which all this contention, and bustle has been made. For the primitive pronoun (which in this place must be of the third person, because the relatives, which follow it are of the third person) must be understood before the relative *whom*.

Now, reader, can it be thought all these able men who have so needlessly, and with such acrimony criticised, and carped at this text, could have been so blinded

blinded by a false point without some degree of infatuation? It will be difficult to find an instance where censure has been past with more freedom, and severity; it will not be easy to find an instance, where the impropriety and injustice of it lay more open and apparent. Nay may it not be justly said that the reading contended for (*elav*) would be an impropriety, and consequently a corruption? Is an instance to be given, where a pronoun of the third person immediately antecedent to *etb asher*, it's relative, is expressed in the text? If no such instance is to be given, upon what authority do they foist in such an antecedent here?

But Mons. Houbigant stands by sneering, and calling us all fools, for troubling ourselves with a word, which had better be left out. *Elai*, says he, *melius tollitur*. He has not, I suppose, observed that *nabat* is scarcely ever used, in the sense of *looking on* a thing without a preposition following it, and very seldom without *el* or *ele*. Be it here observed, that it appears by Dr. OWEN's information, that so low as TERTULLIAN, and IRENÆUS the text was uniformly read (shall look) *on him*; but

JEROM

JEROM reads it *on me*, and so it has been perhaps universally read since. May not this be, that before it was pointed, it was read *ele*; as it is certainly most reasonable, and proper to read it; but since it has been pointed, it has been read *elai*? Should it be said the LXX read *elai on me*, it must be acknowledged they do in our present copies. But if the Syr. and Vulg. and the first Greek fathers read *on him*, (see OWEN) it may well be presumed that the original reading of LXX also was *on him*.

Qu. 1. Will the observation here made have any weight to prove that the points are of a date posterior to TERTULLIAN or IRENEUS, but prior to, or contemporary with JEROM? Qu. 2. Will not the pointing the preposition here to be read *elai* justify a presumption that the Jews, however restrained by the dread of incurring the penalties denounced in the law for corrupting the scripture from falsifying the *letters* of the text, had no such scruple about the *points*? and that they pointed in such a manner as was most agreeable to their prejudices, or enmity to christianity? Qu. 3. Is not the hand of God very discernible in these matters, inasmuch as they have transmitted down to us the
letters

letters in their genuine state, and thereby given the diligent, humble student, an opportunity of discovering the true sense of the revelation, however they thro' malice, or ignorance may have darkened, or disguised it by their punctuation?

The next conjecture for which we are obliged to Mr. BLAYNEY is to be found in ch. 3. 17. where, 'the word translated "to Jerusalem" is not to be found in the LXX, Syr. or Arabic versions. And it is certainly a redundancy, the same being already expressed in *eleba*; so that it seems to have been an interpolation from the margin, where it had most probably been placed by some annotator to point out the antecedent of *eleba*.'

Here, learned BLAYNEY, suffer a word of expostulation. *Is it so great a prize to 'spy out corruptions in the word of God, that we should look for them with so sharp an eye? that we should not suffer the least shadow of a word, to which there is any kind of pretence for making an exception, pass us, without pointing it out to the notice, and censure of the infidel?* Surely we ought to be very certain that our exceptions are well grounded before we

make them. And is that the case with the instance before us? Supposing something redundant in the expression remarked on, is it so uncommon for authors, especially antient, and particularly sacred ones, to repeat the same thing in words but little differing, tho' not entirely the same? When he reads in Ps. 101. 2. 'I will behave myself wisely in a perfect way; O when wilt thou come to me; I will walk within my house with a perfect heart: —' will he say, *with a perfect heart* is a redundancy because *in a perfect way* so immediately precedes it? — When in 2 Sam. 6. 2. 'God whose name is called by the name of the Lord of Hosts —' will he throw out *by the name of* as a redundancy? — when — in Zech. 1. 'thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem —' will he condemn, 'saith the Lord of Hosts,' as being redundant, and expunge the latter *Jerusalem* because to some ears the relative *in it* would appear more natural? And when in John 10. 12. he reads — 'he that is an hireling — leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep;' will he

he insist that the last mention of *the sheep* is redundant, and an interpolation?

But after all, is there in reality any kind of *redundancy* here? The text speaking of Jerusalem as the throne of the Lord, says, 'all nations shall be gathered unto it* for the sake of the name of the Lord in Jerusalem.' For so it may, and perhaps ought to be rendered. And when we consider how important a signification the scripture gives to the expression 'the name of the Lord,' (see Exod. 23. 21. 1 Kings. 8. 41. 2 Chron. 6. 32. and 20. 9. Ps. 22. 22. and 52. 9. Prov. 18. 10. Is. 26. 8. and 30. 27. Deut. 28. 58. Ps. 99. 3.) and the numberless passages, in which men are required to resort to 'the place which the Lord should choose to place his name there,' or as it is expressed Ezr. 6. 12. to *cause his name to dwell there*, and that Jerusalem was the place *chosen* for this purpose, can we find the least

* Be it observed that the preposition translated *unto* before *it* (in our bible) is different from that translated *to* before *name*, and before *Jerusalem*. The prefix before *name* frequently signifies *for the sake of*, and Mr. BLAYNEY by giving it this signification has very happily amended our translation in ch. 14. 2. where for 'they are black unto the ground' he has 'they are in deep mourning for the land.' The same prefix translated *to* before *Jerusalem* often signifies *in* or *at*.

least grounds for thinking any thing in the text redundant? Do not the words in question very much illustrate, and enforce what goes before them, giving a cogent reason, why men should be *gathered* to the place mentioned?

Now say, Christians, can it be warrantable, on grounds like these, to tell the world our bible is corrupted in many thousand instances? in 368 in the Prophecies and Lamentations of Jeremiah only? But the infidel will perhaps tell us the account bears against us still harder, as there is another sum to be added to the 368. viz. *Transpositions*—14. see Index.

But here be it observed, that twelve of these fourteen are counted among the *corrections*, either by manuscripts, or conjectures; and therefore must not be counted again; and one of the other two belongs to another part of scripture, viz. the book of Psalms, where it is very unnecessary. The fourteenth indeed is a matter of great concern; as it supposes a whole verse to be taken from one place, and set in another five verses distant from that in which we now have it. Let it be permitted me however
(and

(and it is all I shall say of it now) to profess that in my opinion there is *no kind of necessity* for the *transposition*.

But it is contended, that 'it is notorious transpositions of this kind have taken place in various parts of scripture, thro the inadvertency of transcribers;' and the notes in Bishop Lowth's Commentary on Is. 7. 8, 9. and 38. 4, 5. are referred to as proving it.

It would surely not be difficult to prove that the Bishop's emendations of Is. 38. 4, 5. are *quite needless*. But it is most certain that the *transposition* proposed in Is. 7. is a **CORRUPTION**. Let no infidel, or heretick therefore presume on the authority of what is there said to corrupt our bible in other places. For what should hinder *them* from *transposing, adding, or taking away*, as will best serve their turns, if we *presume to take those liberties* ourselves? Why may not BOLINGBROKE, COLLINS, or TINDAL do, what is done by HARE, HOBBS, BIGANT, or GREEN?

Among other melancholy reflections which these questions must raise in a Christian mind, it can hardly forbear to be

be one, what in these times of CONJECTURE and TRANSPOSITION is to be expected from a new translation of our bible, which lately has been so loudly called for. What is it which we are to translate? Not the old Hebrew text, it seems, for *that is most wretchedly corrupted*. Shall we then be determined by KENNICOTT's judgment, or LOWTH's, or BLAYNEY's? Alas! these do not always accord, nor will their guidance carry us far. Shall we then give ourselves up to HOUBIGANT? He is so very *licentious* and *absurd*, that in all probability a translation made according to his *reveries*, and *conjectures* must have less resemblance of it's divine original, than the worst which has ever yet been made of it. Suppose then we take KENNICOTT's bible, and out of the immense heap of various readings to be met with in it every one choose for himself. This will be the way to have 'every one a doctrine, every one a revelation, every one an interpretation:' (1 Cor. 14. 26.) in short we should have as many different *bibles*, as there would be *translations*.

'Should even a select assembly of judicious divines, commissioned by public authority, examine into the state of
of

‘ of the Hebrew text, and, *according to the best of their judgment*, restore it as ‘ nearly as possible to it’s primitive purity,’ See BLAYNEY’s Prel. Disc. p. 9. it would even then perhaps be too soon to set about a translation to be published by authority for general use. It would be necessary for the *text so restored* to be *first published*, and a proper time allowed for other learned divines to consider it, and judge of the alterations proposed.

In the mean time the more labours we have upon this subject from pious and judicious men, in a private way, the better. They sort the materials, direct our views to the points which require our principal attention, and consideration, and in numberless instances give us a translation which will need no farther correction. Bishop LOWTH has done this on Isaiah, Mr. BLAYNEY on Jeremiah, and if Dr. JUBB would do it on Ezekiel, we should be much obliged to him.

All Glory be to God.

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REFLECTIONS

The blessed Son of God spake a parable to this end, that men ought always to pray, and not to faint. Luke 18. 1.

And speaking to his church says ; ask and ye shall receive, that your joy may be full. John 16. 24.

For every one that asketh, receiveth. Luke 11. 10.

And he himself went frequently apart to pray. Matth. 14. 23. Mark 6. 46.

And continued all night in prayer to God. Luke 6. 12.

And when he was in an agony, and his soul exceeding sorrowful even to death, he offered up prayers and supplications with strong crying and tears, till his sweat was as it were great drops of blood falling down to the ground. Luke 22. 44. Matth. 26. 38. Heb. 5. 7.

In every thing therefore by prayer and supplication with thanksgiving, let your requests be made known to God. Phil. 4. 6.

For the prayer of the upright is his delight. Prov. 15. 8.

While this publication was in the press, I received a letter from a respectable clergyman in a neighbouring diocese, who had seen my two former publications, desiring me to add a *Prayer* to the publication I had in hand. An invitation to pray, given by one minister of Christ to another, should not be neglected. In compliance with his request therefore I subjoin the following, which, I hope, none of my readers will complain of.

A PRAYER.

O Heavenly father ! thy will be done. Thy will is our sanctification. Sanctify me thro' thy truth : thy word is truth. Oh ! make me love it ! make me understand it, make me run the way of thy commandments ! so shall I have wisdom ! so shall I not go wrong ! so shall I not be ashamed !

Help me, O Lord, for I am weak. My soul trusteth in thee only. Rebuke the enemy : let him not come near to hurt me. Shield me from his fiery darts ! Let not my faith fail !

Teach me thy ways, O Lord ! teach me to do the thing that pleaseth thee !

R E F L E C T I O N S

let thy loving spirit lead me forth into the land of righteousness ! let those that love thee rejoice, when they see me made an instrument of thy glory !

○ Lord ! thou preparest the heart of man. Thou givest him wisdom : thou givest him a tongue. Thou hast called me to preach thy word. Oh ! make me thankful for this honour ! make me worthy of it ! make me preach this blessed word in sincerity and truth !

Give me utterance to declare the riches of thy grace, thy love. Enable me to shew to man his transgression, and miserable estate : his sin, and perdition from himself, and his recovery, redemption, and salvation from thee. Enable me to touch his heart with a lively sense of this thy inestimable goodness to him ; and to inflame him with an ardent zeal to shew forth this sense of it in an humble faithful obedience to all thy commandments.

But let me not be so earnest to shew my brother his faults, as to forget my own ! let me not forget how often I have grieved thy holy spirit ! how often I have stifled his gracious motions in my soul, and pursued my own will neglect-
ing

ing thine declar'd in thy holy word !
 O pardon me these sins ! pardon all
 mine offences, O blessed Saviour ! quick-
 en me for thy name's sake ! My enemy
 lays hard at me to vex, and destroy my
 soul ; to draw me from my faith and
 confidence in thee ; from my love of
 thy holy word, and obedience to thy
 holy commandment. But let him not
 triumph over me ! give *me* the victory
 for thy name's sake, O blessed Saviour !
 Let thy holy spirit protect me, guide
 me, govern me : and enable me to live
 an instrument of thy glory here, and
 bring me to a happy participation of it
 hereafter in thy everlasting kingdom.
 Amen.

To fill up the pages, which would o-
 therwise be vacant, be pleased, reader,
 to consider with me the 100th Psalm.
 A Psalm the more necessary to be un-
 derstood, as it makes a part of our dai-
 ly service.

Let us observe then I. That it is ad-
 dressed to all people : ' All ye lands,'
 says our translation ; ' All the earth,'
 says the Hebrew. II. That there is
 nothing which should lead us to think
 that the party who makes this address,
 and

and that to whom the address is made are in different circumstances. From whence it follows III. That the expression 'we are his people, &c.' must be a wrong translation. For the Gentiles never were *God's people*, while the Jewish œconomy subsisted. Eph. 2. 11, 12. The Jews were indeed *God's peculiar people*. Exod. 19. 5, 6. Psalm 135. 4. And they justly valued themselves on it. 'Let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. Ps. 95. 6, 7. Isaiah in his expostulation with God (chap. 63. 18, 19.) very strongly urges both considerations, viz. the title *they* had to his favour as being his people, and the little reason there was for his being partial to their enemies whom he had never called his people, nor acknowledged himself to be their king. * 'We are thine, thou ne-
ver.

* The quotation above is from our bible; which gives, I think, the true meaning of the prophet, tho' the words do not strictly accord with the Hebrew. In which, as the italicks in the bible intimate, there is nothing to answer *thine* in the translation.

The following is submitted as a translation of this and the

‘ver bareſt rule over them, they were
‘not called by thy name.’

To make the Pſalmiſt then put into the mouth of his ſingers, if they were not of the Jewiſh church, the words ‘we are his people and the ſheep of his ‘paſture’ is a great impropriety. And that the ſingers are not ſuppoſed to be of the Jewiſh church; appears, as was obſerved, from the terms of the addreſs; ‘all ye lands.’ The inhabitants of the earth in the ſituation and diſpoſition in which the ſcriptures of Iſ. 2. 3. Mic. 4. 2. Zech. 8. 20—23. represent them, call on each other to pay their duty to Jehovah to believe in him, to worſhip him, to praiſe him, and to truſt in him. And this as he was God, and their Creator, *tho’* they ‘*were not his peculiar people.*’ Acknowledge the Lord to be ‘God; our Creator; *though* we are not his

the verſe before it. ‘The people of thy holy one have ‘poſſeſſed (it, i. e. God’s inheritance mentioned in the ‘foregoing verſe) but a little while; our adverſaries ‘tread (it) down: *We* are of thy holy one; thou never ‘bareſt rule over *them*. *They* were not called by thy ‘name.’ *Gnam kodſheca* (rendered here the people of thy holy one) and *hayinu mikkodſheca* (we are of the holy one,) ſeem to be expreſſions altogether of the ſame import.

‘ his people, nor the sheep of his pasture.’

The not attending to this circumstance; that the speakers in this Psalm, were the Gentile world at the time of their using these words, strangers to the commonwealth of Israel, but disposed, and ready to enter into it, seems to have led the Jewish Masorites to make the improper correction of substituting *lo' illi* for *lo'* the negative; and such men as SECKER, LOWTH, MERRICK, and HORNE among the Christians to adopt it. That the particle *vau* is capable of being rendered ‘ although ’ is clear from many passages. In the Psalm before that we are considering and the 8th. verse, it is so rendered in our last translation; so also in Jerem. 11. 11. Ruth 2. 13. Ezek. 14. 14, 18, 20.

Blessed be the Name of the Lord.

A P P E N D I X.

IT seems proper to acquaint the reader, that, when the foregoing notes, &c. were printed off, the author met with 'Bp. NEWCOME's Translation of the Minor Prophets.' A work of great use, and information to a Christian reader. But *Houbigant*, and *conjecture* meet us almost in every page. Alas! that the torrent of a *fashion* so unfavourable to the WORD OF GOD should have power to bear away with it men of such abilities, and character!

But from the observation that another such character accedes to the party of conjecture 'may it not justly be concluded, that 'it has reason on it's side?' at least 'that 'nothing material can be offered in opposition to it by an obscure, and confessedly 'mean scholar?' The reasonableness of the presumption cannot be denied. But if this mean scholar pretends to shew—that the text wants no correction in those passages from which the patrons of conjecture urge their strongest arguments for the necessity of admitting it; or farther—that the amendments offered by their conjectures are indeed CORRUPTIONS, the sincere Christian will think himself obliged to enquire — *if these things are so.* And, if on enquiry he finds grounds of satisfaction *that they are,* he will thankfully embrace the information

U u which

which God's good providence hath sent him, however mean the instrument may be, by which it hath been sent.

The reader will be pleased to look in the foregoing pages for proofs of these pretensions with respect to the gentlemen whose conjectures are therein considered. But he may call for some satisfaction to be here given him with respect to Bp. NEWCOME. Nor will it be difficult to give him such as, it is hoped, will engage him to acquiesce in the observation made in the foregoing 31st page, — that of a Fatality of Infatuation, attends the greatest men, when they presume to indulge themselves in amending God's word by their own imaginations and conjectures.

Be pleased, reader, to turn to Hosea 10. 5. This prophecy was probably delivered, when the captivity of Israel was drawing near. And this, and the next verse seem to respect the taking away the golden calves to Assyria. But in this 5th verse we meet with a word, which *must*, his lordship tells us, *be amended by conjecture*, tho' every circumstance of external authority concurs to support it's station in the text. " — which " is Calmer's conjecture, or — which is " Houbigant's, is required by the exigentia " loci, tho' these readings are unsupported " by external authority." His lordship accordingly gives us Calmer's, *shall be pained*.

The exigence here is a supposed necessity of having in the text some word which implies
distress

distress to answer the two foregoing words, which are translated *shall fear*, and *shall grieve*. But there is perhaps no necessity of translating either of those words in these terms. The *latter* of them may not be a *verb*, but a *participle* either redundant, or with the particle before it (*ei abel*) signifying *for surely*: see in Noldius *abel* § 6. The *former* may be translated (as it is in other places) *gather themselves together*; and the whole verse will be properly rendered, “Let the inhabitants of Samaria be gathered together to the calf of Bethaven; for they shall certainly go away with him; and let his ministers rejoice with him, while his glory lasts, for he shall be carried into captivity from them.” Here is then no necessity requiring us to corrupt the text by changing the word *rejoice*.

The reader, I hope, will accept it as a proper respect paid him, if I here submit to him a translation of the next verse; it being, as it is commonly rendered, remarkably obscure, and unsatisfactory. “Surely when it is carried into Assyria an offering to Moloch, it shall aggravate the confusion of Ephraim, and Israel shall be ashamed of it's device.” i. e. When it shall be carried to Assyria, and there melted down with other metal, the people shall feel the confusion and shame of their captivity made more grievous to them by the taunts and scoffs accompanying the contemptuous treatment of their

their idol, by the worship of which they foolishly thought they should preserve themselves independent on Judah, and Jerusalem. In Micah 6. 14. Houbigant has discover'd another exigence; and cries out — genu-
 bina scriptio. In implicit submission to which our Bishop says, 'Read with LXX. ar. Houbigant.' i. e. instead of *thy casting down shall be in the midst of thee* read 'it shall be dark in the midst of thee.' We do not contend that *thy casting down shall be in the midst of thee* is very edifying; but we ask if *it shall be dark in the midst of thee* is more so? In truth both expressions seem to be jejune, and unworthy of the prophet in this place. But while we keep to the letter of the text, we keep out of the danger of *corrupting* it: when we presume to change it, we at best run this hazard. And while the former practice leaves the text undamaged to the consideration of future readers, who may discover the true meaning of the passage, the latter takes away the possibility of ever doing this, if the *conjecture* does not hit on it, which it is a million to one it does not.

Let us however bestow a little *attention* on this passage. The prophet enumerates the judgments to which the people expose themselves by their transgressions of God's laws. And whoever compares what is said in these 14th and 15th verses with the threatnings denounced in Lev. 26. 21--38. and Deut.

28. 15 — will have little doubt but the prophet had his eye on these denunciations, and will think it not unlikely that the expression now under our consideration will be illustrated by something which may be observed in those chapters. And when he is reading them with this view, he will take notice of verse 43 of Deut. 28. ‘The stranger that is within thee shall get up above thee very high, and thou shalt come down very low.’ And this, he will say, is the very thing we wanted. For Micha’s words naturally, and grammatically rendered say, ‘He that is within thee shall cast thee down.’ How readily does the reader from the law supply *the stranger* for the substantive referred to by *He*? And how aptly does the sentiment of this expression suit with the context both before and after it? “Thou shalt eat, and not be satisfied; and he (the stranger) that is within thee shall cast thee down; and (as what follows should perhaps be rendered) thou shalt endeavour to get off, but shalt not escape; or after thou hast escaped, I will give (thee) to the sword.”

The expression which our translators render *within thee* in Deut. and *in the midst of thee* in Micha is one and the same. But can we hear God threatening his people that ‘the stranger that is within thee shall get up above thee, &c.’ without asking how this threat was fulfilled on them, or what people there was *within them*, or *in the midst of them*, who

who got up so very high above them, or brought them down so very low? Are we not surprized when we find no instance given by the commentators, or interpreters how it was accomplished? For the account given by Bishop Patrick from Doctor Jackson applying this prophecy to the time of Vespasian seems incapable of giving us any farther satisfaction, than that he had met with nothing more satisfactory. There is, however, one passage of the Jewish history, directly applicable to the denunciation of the text, as it stands in our translation, 'Jabin, king of Canaan that reigned in Hazor, was a stranger within them, and he mightily oppressed the children of Israel.' Judges iv. 2. 3.

But this is only a single instance; when from the terms of the denunciation, we are led to expect frequent instances; even as frequent as their rebellions. And such we may find, if instead of *within thee*, or *in the midst of thee*, we translate, *in thy neighbourhood*. The expression will well bear to be translated; and the history of these people is express enough in acquainting us, that from the foundation of their state, to the end of it, as often as they provoked the Lord, "he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." Judges ii. 14.

Reader, it is a melancholy consideration, to think that a christian bishop should encourage and adopt such corruptions of the sacred text. But in these instances he has acted openly, and we see what is doing. An instance now is to be given, wherein he has not dealt so fairly, but has put the change upon us without the least intimation, that his translation (Obad. 7.) gives us *thee*, where the Hebrew reads *him*; and as far as

I can,

I can find, without the authority of any ancient version or manuscript. Perhaps the sense requires it. Be this point considered. The prophet foretells the destruction of Edom; a nation so confident of its sufficiency and security, as to think that nothing could surmount the strength of their situation, or defeat the wisdom of their counsels. Jerem. xlix. 7. Obad. 3. To humble this their pride, the prophet tells them, their schemes shall be defeated, their counsels betrayed, and their strong holds (their rock) be given up into the hands of their enemies, by the Confederates in whom they trusted, and of whom they had no suspicion. Obad. 3. "The pride of thine own heart hath deceived thee. He who dwelleth in the clefts of the rocks raised into confidence by the height of his situation, hath said in his heart, Who can bring me down to the ground? 4. Though thou exalt thyself as the eagle, even so far as to set thy nest among the stars, from thence I will bring thee down, saith the Lord. 5. When thieves, when robbers of the night, come upon thee, how wilt thou be cut off! Surely they will not satisfy themselves with taking only what they want. When the gatherers of grapes come to thee, they will certainly not leave any to be gleaned after them. 6. How is Esau searched out? How are all his secret matters looked into? 7. They sent for thee to the border; all the men of thy confederacy have deceived thee; they have overreached thee. The men of thy peace have let him, who is at war with thee, upon the Rock in thy place: Thou wert not on thy guard against him. Heb. thou tookest no counsel

"counsel against him." *Tebunab*, a verb in the future of *Kal*.

What necessity obliges us to read here *thee*, instead of *him*? or what necessity is there of taking the words (translated above) 'How wilt thou be cut off!' from the place where they stand in the 5th verse to the beginning of the 6th? In the 7th is read a *tzade*, instead of a *fajin* in the word written therein *mazor*.

Indeed, reader, it is a most irksome task to me, to be pointing out mistakes in the works of men so much my superiors, in other respects, as well as in the rank of life. Be pleased to consider the necessity of the case, and pity me. see pages 81, 85, 267. I with much more pleasure thank the learned bishop, for the information his book hath given me, and the pleasure I have received from it; particularly from his very instructive observations in the former part of his judicious preface, "My objections lie not against his interpretations (where he contents himself with the old Hebrew text) but only against the liberty which he frequently takes of *altering* the *old* text, and giving a *new* one in its stead, from his own, or other men's *conjectures*; and I have freely stated them, because I consider the subject as of the greatest importance, and because I feel the weight which a name of such eminence carries with it." see the note at the bottom of page 18, of the learned bishop's preface.

Shew me thy ways, O Lord, teach me thy paths. Psal. xxv. 4.

Be pleased to read in the following INDEXES

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ii.	4.	_____	Part 2d.	Page 4th.
iii.	5.	_____	Part 3d.	Page 5th.
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Pr. iii.	6.	_____	Preface to Part 3d.	Page 6th.
Adv. iii.	7.	_____	Advertisement before the Preface to Part 3d.	Page 7th

Reader, the translator had not determined to translate the whole of Ecclesiastes, when he sent the first little publication to the press. The consequence of which is, that the several parts of this book are strangely detached from each other. It is fit therefore that an account should be here given, how the several parts of the translation may be found according to the order in which they are read in the original.

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E R R A T A.

THE compiler of the foregoing sheets finds himself under the disagreeable necessity of addressing his reader on the subject of *errata*. On which *much* may, *something* must be said.

Candid Reader! let his living at a distance from the Press excuse those which the Press has committed; and be pleased to make him some allowance on account of his infirmities, particularly the great disorder of his eyes, during the whole time in which he has been engaged in writing these reflections. In which, notwithstanding the many blemishes they are soiled with, he hopes many observations will be found well deserving thy most serious attention.

But his present concern is to acknowledge, and intreat thy pardon for an escape or two, which he cannot say are easily excusable.

And first it is said in P. 181 præced. that “Bp. Lowth hath not told us when the Masoretick Translation (viz. their Punctuation) of the Heb. Text was made.” But this was writing by memory (as too large a part of these Reflections were too hastily wrote) the Reader will see, if he pleases to read the Quotation from the Bp. in P. 45 of the foregoing Preface, that his Lordship tells us, “it was made probably not earlier than the 8th Century.”

The other error to be here acknowledged, and a fault like the former owing to the trusting an unfaithful Memory, will be found in P. 86 of the Preface. The Lines

“One Moral, or a mere well natur’d Deed, &c.”

are there said to be part of Mr. Pope’s Dedication of Parnell’s Poems to Lord Oxford; tho’ they are indeed part of a Poem address’d to Mr. Pope himself by Sheffield Duke of Buckinghamshire. THE SERPENT therefore will be pleased not to lose his labour by looking for them in the wrong place.

Errata.

E R R A T A.

ii 3 line 24 r to expect that	— 120 — 13 r exceptionable
—9 — 7 r faith	— — — 23 r Ps. 110
—23 — 9 r under	— 126 — 1 r increase
—24 — 21 r there is	— 155 — 17 r to
adv. iii 8 line 22 r Ps. 109 24	— 161 — 14 r then
— — 11 — 12 <i>dele</i> pone	— 176 — 4 r Babylonian
pr. iii 11 line 12 r illustration	— 187 — 17 r expectations
— — 32 — 28 r to	— 193 — 26 r what
— — 34 — 28 r venientem	— 197 — 28 n r relinquendum
— — 41 — 17 r before sinned	— 200 — 23 r number
ins. continually	— 210 — 26 n r justify them in
— — 47 — 8 r to	— — — 31 n r separate
— — 48 — 4 r ye	— 212 — 6 r that
— — 64 — 22 n r in	— 215 — 31 r Aram
— — 67 — 16 n r inadvertency	— 221 — 12 r enallage
— — — 33 n r wilt.	— 223 — 30 n r parallelo
— — 82 — 2 r ferinos	— 224 — 28 n r penitus
— — — 4 r imply	— 225 — 21 n r nequeo
— — 88 — 10 r and	— 227 — 25 r printed
iii 20 line 7 r lessen	— 229 — 4 r mountain
— 30 — 20 r 12	— 231 — 3 r sleep
— 39 — 5 r slip	— 247 — 27 r 'ethrahab
— 47 — 27 n r regionis — po-	— 259 — 17 r courageous
ematis	— 268 — 5 n r had
— 53 — 5 r midianites	— 268 — 30 n r instead of
— 54 — 15 r 2 Sam. 23	— 275 — 18 r word
— 63 — 11 r 45	— 284 — 22 r envelops
— 73 — 15 r interpreters	— 286 — 21 r after
— 77 — 28 n r linguales	— 288 — 6 r borne
— 85 — 21 r account	— 308 — 22 r before
— 92 — 18 r not in the	— 332 — 7 r Arab
— 111 — 21 r mutilated	— 336 — 1 r Tabunah

GO forth, my book, and with submission meet,
 And rev'rence due the Sacred Critic greet.
 Tell him thy sole intention is to shew
 (What ev'ry Christian must rejoice to know)
 That God, in spite of Satan's power and rage,
 Hath kept inviolate the Sacred Page.
 Tho' *Houbigant* hath been employ'd to stain
 It's Honour, he hath been employ'd in vain.
 With dust of Hell's base Sophistry he tries
 In vain to blind the honest Christian's eyes.
 The foul attempt shall end in throwing shame,
 And infamy o'er the proud Critic's name.
 And when the filth, with which he hath betnear'd
 It's lovely Visage, shall from it be clear'd,
 God's Word shall in it's native lustre shine;
 Like it's great Author, PERFECTLY DIVINE.

Thus when THE WORD INCARNATE deign'd to wear
 Our form, and as THE SON OF MAN appear,
 Hell's impious Lord presum'd to hope that he
 Could tempt the Godlike Man to Vanity.
 But when he every device had tried,
 And found his Weakness equal to his Pride,
 The conquering SAVIOUR charged him to be gone,
 And THE PURE GODHEAD IN FULL LUSTRE SHONE.

Glory be to God.

R I N I S.



